

Secretaria di Apollo :
O R,
LETTERS
FROM
APOLLO,
Historical and Political ;

DIRECTED
To the most Eminent *Princes, States-*
Men and Politicians in the World,
as well *Antient as Modern.*

WITH
Curious Remarks on the *Classic* Authors,
and other *Greek and Latin* Historians.

By the Famous
TRAJANO BOCCALINI.
NOW FIRST
Made *English* from the Original *Italian.*

Vol. II.

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T O T H E
Second Volume.

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Secretaria di Apollo:

O R,

LETTERS from APOLLO.

LETTER I.

To Dr. G. B.

*He is commanded by his Majesty to Regulate
the Definition of History.*

WE have given you frequent Marks of the Particular Esteem we bear you, in several of our Letters; for we have placed all your Learned Compositions in our Library, and your Statue is erected in in many places of *Parnassus*. We were mightily pleased to see you employ'd in writing History, the noblest, most useful, and most agreeable Employment that you
Vol. II. B could

*In the Ori-
ginal to
Austin
Mascardi.*

Letters from A P O L L O.

could undertake ; because, having sufficient Knowledge and a clean Style, you would have succeeded to our great Content, and to the Advantage of the Age ; which, since the Decease of our dearly beloved Lord *Clarendon*, has not produced a Person fit to compile an exact History in its just Proportions. But since you have not so much Leisure as Genius and Qualifications for so great a Work ; we command you only to Regulate that Definition of History which we gave you with many other Writers well vers'd in that Art, and to add this New one in its room, *viz.* That it is *A Relation of some things that are True, mixed with a little Falshood and Flattery.* There being a necessity to make it so, otherwise the Business of an Historian will be a very dangerous Employment. And I think it will be very proper to add, *That no True Histories have hitherto been written.*



L E T-

L E T T E R II.

To the Emperour **Tiberius.**

He is commended by his Majesty for making a Speech against Gallus in the Senate, and not permitting the Magistrates to continue above one Year.

TO establish a Monarchy without Noise, with little Blood-shed, and the Certain Ruin of the Republick, was a Business fit for a Man of your Qualifications ; for Prudence and Sagacity are more necessary for such an Undertaking than Courage, Deceit being a surer way to Preferment than the Sword.

Since the Senate was corrupted by Ambition, the Plague of Republicks, you acted very prudently in not applying any Remedy to the Disease ; State-Infirmities being of that nature, that they may in a moment be Cured, tho they seldom are : For the Fire of Authority is never so perfectly extinguished, but there still remain some Sparks of it, tho cover'd in the Ashes ; and it is not wholly to be put out without Blood.

You therefore, like a Crafty Physician who has more concern for the Goods than the Life of the Patient, under pretence of

Curing the Republick, reduced it into ashes, and secur'd your self in the Possession of it : It being not sufficient for Wise Men to put a stop to Evils, but to provide that they may never rise again. And your Judgment in the Senate, whereby you decreed, against *Gallus*, that the Magistrates should not continue above a year, has well maintained the Character of your Wisdom; whilst you refused the Election of the Candidates with a Counterfeit Modesty, cloaking your Tyranny with feign'd Humility; whilst your Dissimulation did you no more Prejudice (because you still retained the same Authority) than your seeming Respect of those who feared you, or Belief that the Republick was still alive, whose Funeral you was Celebrating. Those things should never be denied, which being reserved are of no Profit, and yet being granted are of vast Advantage. Without doubt the Vote of *Gallus*, about the Lieutenants of the Legions being chosen *Prætors*, and the Election of the Candidates concerned you very nearly; wherefore you did very wisely not to permit them to continue five years, but to restrain the Magistracy to one year; for Men in great Offices easily grow proud; and they who have enjoy'd 'em a considerable time, fall so desperately in love with 'em, that they cannot easily dispose themselves

selves to part with 'em, and the longer they enjoy 'em the more able they grow to retain them. Monarchies therefore, as well as Republicks, ought to have a watchful Eye upon this, it being impossible for Men to resist the Charms of Authority and Dominion, which are the fairest, the most bewitching Objects a Man can behold.

L E T T E R III.

To Dr. D---b---nt.

His Majesty will not grant a Book of his, Entitled, Peace at Home, Admittance into Parnassus.

S Ince we have always esteemed your Wit, and shew'd no ordinary Honour to your Works, which have hitherto appeared in *Parnassus*; it is with no small Mortification that we find our selves at present oblig'd, not to allow a Book of yours, Entitled, *Peace at Home, Admittance into our Delphic Library.*

In the Original, this Letter is directed to Cæsar Urfinus.

In fine, so great an Opinion have we of all your Performances, that so soon as we knew the Book had your Name prefix'd to it, without the usual forms of Examination, we immediately gave Orders it should

be placed in our Library ; whereupon, not only the Censors, but the whole College of *Virtuosi* burst out into a loud Laughter, which moved our Curiosity to demand the Reason of such an Accident ; which being inform'd of, we immediately repeal'd our Orders, thinking it ridiculous for a Man to pretend to teach others Peace and Concord, who is so much at variance with himself, that his Book might have been more properly call'd, the *Doctor against Davenant*.

LETTER IV.

To *Scipio*.

He is admonished by His Majesty, not to do too much for the Republick.

OUT of the Royal Affection which we bear your Merit, we admonish you, not to do so many great Things for your Republick, assuring you, that you will not find your Expectations answered : Citizens, 'tis true, owe as much to their Country and the Republick, as to themselves ; but with this Distinction, that Obligations to one's Country, are only due in time of need ; but to one's self, on all Occasions. A Man
is

is oblig'd to do much for the Republick, but every thing for himself : And he that does every thing for the Republick, does her a Service not desired whilst he does himself an Injury ; for that Republick is not secure, whose Senators are powerful : wherefore growing presently jealous of the Advancement of a Citizen ; she always regards her own Safety rather than Gratitude, because, great Services can never be repayed ; wherefore 'twere Wisdom not to do 'em, or reward your self for 'em when they are done. A Republick considers the thriving Conditions of its Citizens, not their Natures or Inclinations, which are always to be supposed self interested, though they really are not so ; and it must be always as vigilant, as if she had Enemies within her Walls. And since the Equality of Noble Senators is the Foundation of her Security, she is oblig'd to watch every Motion ; and not to permit any of 'em to raise himself so far above the rest, as to gain an Authority sufficient to make him absolute ; nor is she ever more secure, than when she has all her Senators about her. Since there is Danger, in foreign Expeditions, that some Member abroad may change his Sentiments ; and therefore, being always Jealous of her Liberty, she cannot without great Uneasiness,

behold the Promotion of any of her Subject's ; she always hates because she suspects 'em, and had rather preserve her self in Security, than aggrandize her self with Danger. Since therefore you owe a Duty to your own Person, as well as to your Country, trouble not your self to do so many great Things for her ; for though you have at present no other end than her Interest in it, you may one day chance to alter your Mind ; nothing being more subject to change, than the Desire of Reining ; and be you assured, she will be better satisfied with few Services than many, and would much rather see you a moderate Citizen, than a famous Captain ; *because, in Republicks, great Virtues are as much suspected as Vices.*

LETTER V.

To the Justices of England.

They are desired by his Majesty, to repeal those Sentences which they frequently give in favour of Women accused of Adultery.

NOT long ago, a French Bookseller brought a small Treatise to Paris Entituled, the Extravagancies of England, the Title rais'd our Curiosity, as well as our *Virtuosis*; indeed, we were in hopes the Subject would be answerable to the Title, though not exceed it. But to our infinite Amazement, we found more Extravagant Things in it, than are to be met withal in the Records of any Court of Judicature in the World: We cannot conceive what could first induce your Law-givers to declare all Children Legitimate, that are got whilst the Father is, as you term it, within the four Seas, though he chance to live Two Hundred Miles off at the time the Business was done, as if it were possible for a Woman to conceive by meer strength of Fancy; either you are guilty of Extravagant Superstition, in placing more Infallibility in your Women, than the Papists do in their Pope; or else, the English are a Nation

In the Original, this is directed to the Parliament of Grenoble in France.

Nation of Contented Cuckolds ; and finding it impossible to redress the Excesses of their Wives, have resolv'd to bear their common Affliction with Patience. The first of these Opinions reflects too severely on your Prudence, and the latter on the Virtue of your Women : Let us therefore advise you for the future, to give no more Judgments of this kind, least you should infect the Neighbouring Countries with ill Laws, and they in return, send your Wives Gallants.

L E T T E R VI.

To Lewis XI. King of France.

He is blamed by his Majesty, for confiding in Charles Duke of Burgundy his Enemy, and putting himself in his Power.

AMongst all the remarkable Mistakes of your Life and Government, which we have hinted to you in our most Affectionate Letters, the greatest in our Opinion, and in that of all Politicians, was, putting your Person in the Power of Charles D. of Burgundy, your most inveterate Enemy, and a Prince of vast Power and greater Ambition, the Son of that Philip, who, on

on pretence of revenging his Father's Death, (who was murdered by *Charles IV.* when he was Dauphin of *France*;) made so tedious and terrible a War upon your Kingdom, and raised his Family to the highest pitch of Humane Happiness, leaving it enrich'd with Confederates, Friends, Reputation, Treasure and Armies.

We once design'd never to write to you more since we persuaded our selves, that the Nature of *Charles D. of Burgundy*, being Lively, Humoursome, Ambitious, Fortunate and Restless, could not be brought to stoop to a Moderation, greater than your Goodness: Since Generosity does not extend itself beyond Interest in State-Affairs; and he who is guilty of so great an Error deserves neither Excuse nor Compassion. In things which cannot be done twice, we ought to have so much Prudence and Caution, as to prevent Repentance, nothing being more scandalous or unworthy of a Prince than that Folly. For Princes ought not to err; yet, being subject to Frailties as they are Men, when they cannot conceal their Error, they are obliged to defend it, and assert themselves to be in the right; since one Mistake discover'd draws a great many more after it, as one defended or supported with Authority, prevents the Discovery of hundreds.

You

You left *Noyon*, and went to *Peronne*, upon a Letter of the *D. of Burgundy* for the Security of your Coming, Stay and Return; not remembring you were going to see a Prince whom you had offended; that you had only Paper-Security for the Performance of his Promise; that Oaths were but airy Ties; that the first Intention of him that swears is, not to keep his Oath when he can break it to a great Advantage; that there was no Obligation to keep Faith with an Enemy; and that many Princes think themselves obliged rather to break their Word, when it is more for their Interest and Reputation, than to keep it. Even you have taught this to your Enemies, by not valuing what you promised at *Conflensi*, and the *D. of Burgundy* might well have quitted Scores with you in your own Coin. You forgot, that with your Person you carried along with you, the whole Body of your State, which you exposed to one who did all he could to confound and destroy it: and in fine, that having sent several Persons to *Liege* (a City which belonged to the Duke) to dispose them to a Rebellion, had that Rebellion succeeded, you had certainly been a Prisoner at *Peronne*; besides, you ought not to have treated with the *D. of Brittain*, before you had first broken off all Correspondence

spondence with the D. of *Burgundy*, and removed all suspicions of Deceit: The two other mistakes you made, were as great as the first; to trust your self with the Princes (at *Bois de Vincennes*) who were confederate against you, since they aspired to dispose of your Royal Authority; to desire an Apartment in the Castle, and go thither without your Guards, a Confidence not to be used even amongst Friends, least opportunity of becoming Enemies might make 'em so, for there is not a greater Motive to induce any one to violate Friendship, than to trust him with Authority. A Man should never converse with his Enemies, before he has tied their Hands or Feet; not come near them, till they are stretched on the Bier; nor sleep by them, but in their Sepulcher: We rejoice that Fortune favour'd your Imprudence, and that you are now in a condition to be sensible of your Error, which we hope you will not be guilty of again: being now convinced that there is no greater Danger or Folly, than to put your Liberty and Life in the Hands of your Enemy, and to believe him, before he is Canoniz'd and declar'd a Saint.

LETTER

L E T T E R VII.

To the Spanish Monarchy.

His Majesty answers a Letter she Writ, in which she desire'd the Power to work some Miracle by her Kings, as those of France have done.

YOUR Letter was Presented to us, by *Ferdinand Gonsalvo*, your Commissioner at *Parnassus*, who, after he had delivered it secretly, to take away all Occasion of being thought Ambitious, added Requests, and then Reasons, for obtaining the Power of doing some Miracle by your Kings, as those of *France*; who, since *Clodovic's* time, have enjoy'd the admirable Virtue of Curing the Evil; those of *England*, have Cured the falling Sickness or *Epilepsy*; those of *Castile*, *Demoniacks* or Persons possessed with some Evil Spirit; and those of *Hungary*, the Jaundice. And we having an equal and indifferent Love for all Monarchies, found our selves disposed to gratifie your Request, who have produced so many Men eminent for Learning and Valour, who are much Esteemed by us, and Honoured in our Court; and great Princes who have been, like their Successors, the Splendour

dour of Majesty, the Founders of Religion, and Refuge of Virtue; wherefore, we had really determined to grant you the Power of Curing Fools or Mad-men. But this our Intention being discovered by the *French*, and a great Disturbance arising upon it; we being partly satisfied with the Reasons alleged by them, to divert us from such a Determination, to prevent all Tumults, and secure us from all Dangers; with the Advice of our unbias'd Politicians; we have determin'd, rather to leave Things as they are (equal in Power and Reputation) since tho' the Privilege of the *French* is great in Curing the King's Evil, they wanted Miracles to give them the Reputation of being thought Good Men; and it is as greater a Miracle in your Kings, to add States to their Monarchy, without any just Occasion.

LET.

LETTER VIII.

To Princes.

They are desired by his Majesty to put a speedy end to Law-Suits.

THE Abuses in Law-Suits being increased to so high a degree, we desire you, that those Litigious Cases may be soon dispatch'd, remembring how prejudicial to the Republick, all Dilatory Proceeding of this Nature are; since long Processes grow at last bloody, and draw with them the entire Ruin of Families. Ever since the Covetousness of Lawyers has Licentiously Reign'd in Courts of Judicature, Justice has been stifled with Delays; because the Counsellours, set an excessive Price on their Words, and mind more the fleecing of their Clients, than the conquering of their Adversaries; and hence it is, that many have consumed more than the value of their Pretensions, in Fees, and Law-Expences; nay, many of our beloved *Virtuosi*, to our great grief, being forc'd to abandon their Studies, and spend all their time in Law-Suits, which might have been dispatch'd in few days, come to *Parnassus* Sad, Lean, and Ragged, loaden with Green Bags,

Bags, reduc'd to that miserable condition by their Lawyers. Therefore, we desire you to take care, that speedy Justice may hereafter be administred ; for 'tis a most insupportable Grievance, that they who go to Law should be oblig'd to buy Reason of their Council, as well as Justice of the Judges.

L E T T E R IX.

To Princes.

They are advised by his Majesty, to have always some Learned Person about 'em, and to put a just value on Writers.

THE greatest Duty Princes have, next to what they owe the Deity, is the following; protecting and preserving of Virtue ; Wherefore, we advise you to put a just value on it, by Honouring and Rewarding those who possess it, without entertaining the least Suspicion of 'em, so long as they are Poor : For there is no Reason to be jealous of that Virtue which is attended with Poverty, tho' we ought to keep at a distance from that which is join'd with Greatness, which is too frequently over-balanc'd with Vice ; sometimes

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times being accompanied with Pride, Petulance, Fraud, Avarice, Imprudence, and Levity, yet it ought to be esteemed, provided it has the ascendant over Folly and Insolence: For 'tis better that Virtuous Persons should have a small tincture of Vice than Folly, because the last renders Virtue wholly useless, and those Vices which offend not the Spectators, ought not to make Virtue shut its Eyes.

Such is the common Frailty of Humane Nature, that Men find a greater difficulty in retaining, than acquiring or teaching Perfection; and hence it comes to pass, that the Exercise of Virtue is more easily Written than Practised. The Place ought to be valued whence Virtue springs, for the Homeliness of the Fountain takes not away from the Excellence of the Water, which sets the value on the Spring; Virtue consists in Perfection of Life and Conversation, which is not to be met with in the Vain Noisie Jargon of the Schools, but in the true Philosophy, which our Moralists have Written; therefore, a Compleat Mathematician, who is a Thief, cannot justly be called a *Virtuoso*.

But since, Custom has so far prevail'd, that Ability, though stain'd with Vice, may go under the Name of Virtue; Let us content our selves at present

present to submit to it, and esteem all those who possess it: And we advise you to keep some Learned Person near you, or who in return for your Protection, may be oblig'd to Write your Actions, and transmit them to Posterity, that you may have the greater inducement to leave an Honourable and Glorious Memory behind you; remembering, that Writers only immortalize Men, as *C. Julius Cæsar* well knew, who would not therefore trust to his Sword, tho' it had done wonders; that *Achilles*, *Alexander*, and so many Hero's had never been known and admir'd by Posterity, had they not had their *Homer*, *Quintus Curtius*, and other Writers, who exactly registred their Memorable Actions: For the Noblest Achievements soon die, tho' cut with the Sword, unless they are truly Represented with the Pen.

LETTER X.

To Solomon King of Judea.

He is advertised by his Majesty, of the Addition made in Parnassus to his Saying: Vinum & Mulieres Apostatare faciunt Sapientes.

WE cannot endure, that the Sayings and notable Sentences of the Learned should be changed or diminished, since it cannot be done without prejudice to their Reputation; for all Correction supposes a defect. And therefore, we have often caution'd our *Literati*, not to publish any Sentence, before they have well Weighed and Corrected it: no Ignorance being more odious, than that which is maintained with a Head-strong Opinion and Pertinacity. There are many who form several Conceits, which being the Suggestions of their Passions, not founded on solid Truth, but bias'd with particular Affections, without extending themselves to Generals, prove imperfect, and false.

Sentences ought to be True, Absolute, General, Infallible, and Eternal; as you know, who having true Wisdom, did not make use of it in the Perfection

tion of your Actions. Wherefore, we thought fit to give you Notice, that we have heard your Sentence repeated with this Addition. *Vinum, Aurum, Dominium, & Mulieres, Apostatare faciunt Sapientes.*

L E T T E R X I.

To the Ottoman Monarchy.

*She is Prais'd by his Majesty, for not allowing
the Use of Printing.*

TH O' your Policy, in not allowing the Use of the Press, is not a little contrary to our *Genius*, which delights to see the World full of Learned Compositions, Registred in the Temple of Immortality, for the Benefit of the Present and Future Ages; yet it being our particular Humour, to declare our Mind ingenuously, we much commend your Policy in this Particular, perhaps the most useful, tho' the least considered in your State. Your Empire has been always Judged by us to be Immortal, since even in the Reign of weak Princes, she could enlarge her Bounds in the sight of those who ought not to have opposed her wondrous Success, which they did not observe, whilst it was in their

Power to have suppress'd her Growth : It being as easie to obviate Evils in their Infancy, as it is difficult to resist their Force, when at their full Growth. You have had a Crafty Director, and perhaps the most Politick that ever founded a new Sect; and the Simplicity of his Followers was a good Foundation for his Design; since he meant to introduce new Customs, and make himself the Head of a great Sect, he was obliged to make use of the Cloak of Religion, the surest Means for such an End: He wisely contrived to serve himself of the most Ignorant, to secure his Cheat against the sharp-sighted, and win the Authority of the Great, by the Violence offer'd to those of meaner Rank. Wise Founders and Directors have in all Ages provided against the Present Danger, and even in some measure, against those which might hereafter happen; but not being able to foresee all Things, much less to provide for all Accidents, the Natures of Men being infinitely different from each other, and the World subject to such continual Changes, there was no possibility to form a State with Infallible Maxims and Rules for the eternizing of its Duration.

Yet your *Mahomet*, being very sagacious, has founded and established you with the best of Laws; your Princes, his Imitators,

tors, have improved them to a wonderful Height, and their wicked but sound Politics have been always accompanied with a shadow of Religion. Amongst many others which we have commended in our former Letters, the Prohibition of Printing is very particular: For Presses being the only Instruments for fomenting the Ambition of the Learned, and venting their Passions, many things prejudicial to Princes may thereby be introduced. Great Wits, impatient to make their Genius known, finding the conveniency of publishing their Thoughts with the hopes of being applauded for 'em, can seldom contain themselves; for there are but very few that would be content to receive some great Virtue on condition of keeping it conceal'd; since Virtue buried is useless, and a Mortification rather than a Pleasure to him that possesses it. Now, since there is not a readier way to manifest the Sprightliness of Humane Wit, and obtain the Applause of the World, than the Press; the Learned Men in all Ages have endeavour'd to make themselves known in Print, and transmit the Memory of their Names to Posterity, who finding so many Examples, have easily been induced to imitate 'em, which has stockt the World with great plenty of Books. And because Men naturally pass from Gene-

ral things to Particulars, they have penetrated into the more hidden and secret Mysteries, understood and known by few, and many of 'em being ignorant of those things, which are either difficult or impossible to be known, having first introduced Disputes, and raised Difficulties impossible to be solved, not finding Reasons to satisfy their depraved Intellect, have taken another Course, drawing many Followers after them, equally encouraged by Truth and the Ambition of making themselves Chiefs of a new Religion, founded on more evident Maxims, more certain Foundations, and more manifest Reasons. And though some of these have been opposed, and others convinced or confuted; yet passing from Opinion to Obstinacy, they would not recant; being unwilling to repent of those Errors which had met with Applause: For nothing is so terrible to Ambition as Shame, wherefore they make their Conscience subject to their Honour. New Opinions are greedily hearkened to, especially when they are profitable, tho' not reasonable: for Interest is always more agreeable than Reason, but when they meet together 'tis impossible to oppose 'em; and tho' Reason is not always the most certain, yet it has the same Force when it is believed so. Books, which are the Eternal Masters,

Masters, which teach in spight of Opposition (for suppressing 'em only gives the greater spur to our Curiosity) having roused those Senses, which were before at rest, and lay dissolv'd in soft Simplicity, have raised vain Disputes, and called in question those things which were held for certain and undeniable Maxims; whilst they who have endeavoured to maintain their Forefathers Opinions, meeting with unexpected Difficulties which they could not solve, have established the Credit of those Notions which they meant to destroy. Whence the Doctrines of Religion being forc'd to give way to new Opinions; the Authority of those Princes has been likewise endanger'd, who, to prevent Change, have endeavour'd to oppose Innovations; for 'tis well known, the People do their utmost wherever Religion is concern'd.

By this means the Peoples Eyes have frequently been opened, and all those Politick Maxims, all those little Artifices expos'd to Publick View, which Princes have made use of to keep the People in Obedience; who, like a Bull, if they knew the Extent of their own Force, would never have been tam'd or kept in Awe. 'Tis not for a Prince's Advantage that his Subjects should be Wise, lest they should Discover those Politicks, which ought to be

be Conceal'd, and make Seditious Comments upon every Action of their Government; wherefore, the Ignorant are the only Subjects for a Prince's Security; because, Ignorance may be govern'd without much Trouble, and deceived without Danger; for 'tis a more difficult thing to manage one Fox, than a Thousand Sheep. Wherefore we much commend your Prudence in not allowing Printing, or the Use of the Press, which furnishes great Wits with an Opportunity of venting their Notions, of instructing the most Ignorant, and making 'em acquainted with those things, which, for the Interest of Princes, should be conceal'd from them: Then as to the Interest of Religion, you can hardly incur any Danger, because, Tongues may soon be stopt, and Words quickly pass away; wherefore the unlimited Authority of your Monarchs, may rest secur'd by the Uniformity of Religion, and the Ignorance of their Subjects.
For the Blind may easily be led.

L E T

LETTER XII.

To Lewis Manzini.

*His Majesty is Pleas'd with a Book of his,
Entitled, The Friendly Hero's.*

WE Receiv'd so great Satisfaction by your Work, Entitled, *The Friendly Hero's*, that it transcended the Pleasure we took in your other Learned Performances; wherefore, we are willing, by this Letter, to send you some Token of our Particular Satisfaction, assuring you, that we have caus'd the rest of your Works to be Register'd in our Famous Library. To speak Candidly, you have chosen a Subject very proper for your Sprightly Wit, since there cannot be found in the World a greater Wonder than Friendship, which is to be met with in Books only, not amongst Men, whose Love extends no further than their own Persons. Friendship always expires when Profit ceases; Interest is the Strongest Passion, and where ever it gets Admittance, makes all things else submit to it. Men falsely assume the Title of Friends, believing they can become so by their frequent Meetings, Sports, and Vicious Pastimes, not know-

There is another Book of this Subject, Writ in Italian by Giacomino S. Caglia, translated into Latin by Alexander de Galtis; the Title runs thus, De Monstruosa amicitia Respectu perfectionis quæ inter Nicolaum Barbadicum, & Marcum Trivisanum Venetæ filios, &c.

knowing one Law of Friendship, or how to distinguish between Friends and Acquaintance; wherefore, their Friendship immediately ceases, when Fortune begins to Frown: nay many, in Violation of their Faith, have wickedly Rob'd their Friend of his Life, to get Possession of his Estate. Whence Treachery having got Admittance, every Friendship is now suspected, for Deceit has been known, even in the Bed, betwixt Husband and Wife, betwixt Father and Son, and in Temples amongst the Priests themselves. The solid Foundation of Friendship is Truth, which cannot deceive; and we are sensible, that there are some who possess this Noble and Rare Virtue, but not meeting with a Reciprocal Love, cannot shew it without Danger, so that it expires within itself. But being happily found in *Barbadico*, and the Marquiss of *Treviso*, Noble Venetians, who are Celebrated by you, and Commended by all the Learned of the Age; the World hath a great deal of Reason to make Solemn Encomiums on this Occasion, and we have order'd extraordinary Demonstration of Joy for it, as a thing worthy to be Celebrated in all Places; since Heaven only knows, whether the World will ever have the Occasion.

L E T.

LETTER XIII.

To the Emperour **Tiberius Nero.**

He is commended by his Majesty, because he allow'd not the Reforming the Customs of the Republick.

Amongst your other Prudent Actions, which have been much commended by us and all our Politicians, your not permitting the Reformation of Customs in the Republick deserves particular Applause: For that Enterprize must needs have been very prejudicial to your Grandeur, which was begun by Fortune, and established by your own Wisdom. Tho' those great Lights are extinguished in the Republick, which might have eclipsed your Splendor; nevertheless you have done very well not to slight their Ashes, since we must not walk over the places where a great Fire hath raged, before we have seen it thoroughly extinguished with Water. You wisely consider'd, that nothing is more hazardous to the Authority of Princes, than those Assemblies where Reformation is treated of, since
the

the Authority, by which they determine matters, encroaches upon the Royal Prerogative : For the Members can never be reformed without regulating the Head at the same time; and when once the Head submits itself, it is exposed to the Danger of becoming a Member. A Prince must never consent to the Reforming of Customs upon any pretence whatsoever, because there is always Danger in passing from one Extreme to another ; but whenever the Prince shall think a Reformation useful for the State, it ought to be made with silence, that the strokes being without noise, he may be secure of the design'd Effect ; nor ought he, on this Occasion, to make use of any other Authority but his own, that he may preserve it from the least shadow of Usurpation : For those Decrees, which are made out of in the Cabinets of Princes, and without their Presence, to give a Sanction to 'em, have been always prejudicial to their Authority, which having once parted with, in order to give a Force and Vigour to those Assemblies ; it never Returns again, at least Imperfectly. He therefore who would entirely preserve his Power, must not entrust it with his Subjects ; and above all things, not allow of solemn Assemblies of Powerful Persons to Establish Innovations in the State ; because, he who once stoops to Receive Laws

under

under pretence of Counsel from his Inferiours, can no longer hope to Exercise the Acts of Sovereignty.

L E T T E R XIV.

To Pittacus.

He is blamed by his Majesty, for not Ruining his Subject Alceus, who had attempted something against him.

IT is with no small Dissatisfaction that we Write this Letter to you, because it contains Things which you are oblig'd to know, being unwilling to apply our selves to Correct such Gross Ignorances in persons, whose Duty it is to amend 'em in others; However, our Affections being different to all Mankind, for once we will let you know, that our Goodness is greater than your Crime. You have Erred in a thing, which ought to have been the Principal Part of your Knowledge, since every Man should make it his Business, to be well acquainted with those things, in which 'tis Dangerous to mistake more than once. You have not ruin'd your Subject *Alceus*, who Attempted your Life, but pardoned his Crime entirely, leaving

leaving him in a condition to offend you again with a greater Caution; but perhaps the Ambition of shewing your self generous, did not permit you to see your Danger, and the Duty which is incumbent on a Prince to punish such Crimes. But Generosity has nothing to do with Offences of this Nature; and a Prince having many other occasions to exercise it, ought not to shew it, by doing so great a Prejudice to Justice and his own Person; for the pardoning of Rebels is not an action of Generosity but Ignorance, because they are never rooted out without Punishment, nor are rebellions effectually stifled, but by cutting off the Fomenters of them; the Fire of Rebellion being of that nature, that it is never entirely extinguished but by the Blood of him who kindled it, Princes having no greater Obligation, next to the Duty they owe to God, than the Preservation of their own Authority; and he who pardons an Attempt against himself, occasions more by it, and leaves himself in danger of not being able for the future either to chastise or pardon; because second Punishments are always unseasonable, or at least more dangerous. Princes ought to imitate God, whose Vicegerents they are on Earth, who pardons all Offences but Attempts against his own Person or Prerogative; where.

ve, wherefore he immediately threw *Lucifer* from Heaven, whom he will never pardon.

L E T T E R X V .

To Men.

*His Majesty Declares his Intention about
their studying of Humanity.*

WE confess that we have been hitherto deceived, in the various Opinions we had of your Studies of Humanity, for we firmly believed that they were suited to your Occasions ; but understanding what they are, we are very much displeased, to think that we have been so long impos'd on, by our own Credulity and our Ignorance ; for the future, therefore we desire you to change the Title of your studies of *Literæ Humaniores*, and apply your selves wholly to the Learning of True Humanity ; for Men stand most in need of that Learning, which may teach 'em to behave themselves like Rational Creatures to one another.

L E T T E R X V I.

To *Aurelianus* the Emperour.

He is Commended by his Majesty for putting Heracleon to Death, who by Treachery delivered Ticnes into his Hands.

BY our other Letters we have express'd our Affection to you, and sent you from time to time, such Advice as we judged convenient for your Occasions: and having learn'd, that you begin to put our Instructions in Execution, by Condemning *Heracleon* to Death, who treacherously delivered *Ticnes* into your Hands, we highly applaud your Prudence; Princes are sometimes oblig'd to make use of Traitors, but not to employ 'em long, since he who hath the Inclination to betray, makes no distinction of Persons, and having no other Passion than that of Interest, always serves him who pays him best.

A Traitor deserves no other Recompence than Death, because, Treachery is the most Enormous Crime a Man can be Guilty of, and brings more Fear than Advantage along with it; wherefore, those Traitors who have done a Prince any Service are as much to be feared as Enemies. There

was once a Prince who scorn'd to accept
the Acquisitions proffer'd to him by a Trai-
tor, which Refusal, we construed to be the
Effect of Ambition and Imprudence, ra-
ther than of Courage or Greatness of Mind;
because, Advantages are never to be reje-
cted, let 'em come which way they will:
Princes not being oblig'd to consider the
means, so much as not to secure their ends,
since they may easily keep that by Force,
which they usurp'd with Fraud or Violence;
Traitors are to be Respected, and fed with
Hopes for a while in another's Family, till
we have obtain'd our Ends, and than im-
mediately Hang'd, because it is not con-
venient to have such Villains near us, and
the punishing of them never comes in Sea-
son, but when it preceeds their Crime.

LETTER XVII.

To Bias.

He is Advertised by his Majesty of a Sentence of his which was Ridicul'd in Parnassus.

THat Sentence of yours, *Vir à Magistratu discedens, non ditior sed clarior evadit*, having caused great Laughter in Parnassus, moved us to acquaint you with it, that your Prudence might take care for the future to remove the Occasion of such Jest, which we shall never endure, especially when they proceed from a Vivacity of Wit. To deal Candidly with you; this Saying of yours, has done but very little good, for no body Practises it: You cannot but be sensible, that Men are only desirous of those Honours which are attended with Advantage, for preferring Riches to a good Name, they set no value on those Dignities, whose only Recompence is Fatigue and Applause. He who aspires to the Magistracy or any other Office, first enquires after the Profitable Part, and lays down the Honour, when it is not accompanied with Advantage; for the Content which he should have in Applause, in his Opinion consists only in Money which can
pur.

purchase every thing; nor will it serve your turn to say, that the Senators of *Laconia* are an exception to this general Rule; for in former Days they have found out Ways and Means to supply the Defect of a bottled Sallery, and what has been may be; Greatness hides all Crimes, because it is able to defend them; Poor Men are never thought honest, but the Rich are always respected as such, let their Riches be never so ill got, because they cover their Defects, which cannot be hid by Poverty.

L E T T E R XVIII.

To *John* I. King of *France*.

He is Reprimanded by his Majesty, because being taken Prisoner by the English, and set at Liberty, on Condition of delivering into their Hands a certain Fortrefs; not being able to Execute the Conditions, he return'd again to Captivity.

SO great was the Laughter on *Parnassus*, upon the News of your delivering your self Prisoner a Second time to the Hands of your Enemies, because you could not obtain from your Subjects, a Grant of those Conditions which you promised, that

King John was taken Prisoner by the Black Prince, in 1356.

we thought our selves oblig'd to give you an Account of it in this Letter, that you may take warning by it another time, if you should ever have occasion to make use of our Instructions; for your voluntary returning to Prison, has afforded our *Virtuosi* great Diversion. This Action must certainly have proceeded from the height of Simplicity; you did very well indeed to promise liberally, that you might obtain your Liberty; but you did ill to endeavour to observe those Conditions you promised, which were so prejudicial to your Honour, Kingdom, and Authority; but putting your self again in your Enemies Power, was an unparallel'd piece of Folly; for nothing could oblige you to observe those Conditions which were the effect of Violence, and were even void according to their own Laws; Princes are not oblig'd punctually to observe their Words, like Merchants to preserve their Credit, and prevent their being declared Bankrupt. No Man can be in a worse a Condition, than to lye at the Mercy of his Enemies, amongst whom Estate, Liberty, Life, are equally in Danger; wherefore we should never believe 'em, but make use of all the Artifices imaginable to free our selves from 'em; never speak with them but at a distance, and never Treat with them but with Sword

in Hand. His Person should be the last thing a Prince should lose, for by that, he may in time recover his lost Kingdom ; but with his State, he cannot recover his Liberty, much less his Life. It has been your particular Fortune, to have Enemies greater Fools than your self ; for had they been Wise, they would have expected more from you than you promis'd 'em, because you performed your Word so punctually with 'em. For the future, therefore be more cautious, remembering, that if there is any Obligation on Princes to perform their Words, Enemies are always excepted, who deserve not that Faith, which cannot be obtain'd from them ; it being as commendable to deceive 'em , as it is Glorious to Conquer 'em.

L E T T E R X I X.

*To the Roman Catholics.**In the Original to
Christian
People.*

WE have often had thoughts of admonishing you about the present Practice of Religion, but we suspended our Design, hoping your Damage would ere this have made you sensible of your Error; no Admonition meeting with more Credit, no Advice being more effectually followed, than that which proceeds from our Interest. But at last, finding you were resolutely bent on your own Destruction, by the Counsel of all our *Literati* we have sent you this Letter, tho the Difficulty of correcting the Error which we shall touch upon, be the next degree to an Impossibility. Your Religion, which is founded on such profound Principles, which have been subject to so many Disputes and Dangers, weakned by innumerable Divisions, attacked by an infinite number of Enemies, and disgraced by many Abuses, hath great need of Reforming: since by embracing things which are never believed; Holiness retaining nothing of its primitive form, Religion has as many Adversaries and Persecutors as it has Sons and Defenders: but because it is impossible that she should be reformed

reformed of her self, and we have not time to mention all the Evils she labours under, let us pass to the Chief, the Multiplicity of your Religious Persons, who are retir'd apart for the support of your Religion. In the Infancy of Christianity, such Communities of Persons, retired from the Affairs of the World, who were conspicuous for their Virtue and eminent for their Doctrine, were of great use to confirm those Foundations, which were environ'd by so many Dangers, and to instruct those who were converted, more by Miracles than by Reason and Arguments. So likewise in the Progress of it, 'twas necessary that some few persons should confirm the Multitude in the Faith by their good Works as well as Doctrine: for Goodness is sooner found in a few than in many, and good Examples always make the strongest Impression.

But because Men in those times had the Fervour of the Holy Spirit in them, promoting Christianity with their Estates, and defending it with their Blood; the Christian Religion soon spread through the World, it was seen to shine in the darkest night of Persecutions, and lift up its head in spite of Oppression, to the infinite Damage and Astonishment of its most powerful Enemies.

But

But because Men in all Ages have been and ever will be inclined to Evil, your Religion beginning to fall from its primitive Purity, many persons quitted the World, and chose out Desarts, where they might converse with God; others, leaving their Houses, sold their Goods, that they might live in Peace and Tranquillity, far from the Lewdness of Mankind; being content to live without Pomp or Ostentation; and others, in imitation of these, but with greater Cunning, by forming New Societies, kept themselves at a distance from all dangers, finding out ways to live upon the Substance and Labour of other People; whilst some taking the same course, under pretence of serving God, to gain the Esteem of the World, have supply'd the Defect of their Holiness by Hypocrisie, and instituted new ways of Living at the Expence of devout and simple Persons; these Societies being multiplied above measure, and with them their Estates proportionably, *Christendom* is divided; one part consisting of People rendred useless to the World by Celibacy, and the other only addicted to Labour and Fatigue. 'Tis true your Religion has need of Men conspicuous and able to defend it with their Pens, or at least to maintain and teach it with their Tongues; but it is as true, that it has
need

need also of Persons who may defend it with their Swords and render it more numerous by Propagation ; And it were much better it should be defended by a few Persons of exemplary Lives, than by many of loose and uncorrect Morals ; for then it would not be obnoxious to so many Reproaches and Condemnations ; for since Ecclesiasticks have enjoyed Ease, Riches and Authority, some of them (for all cannot be holy) corrupted by Prosperity, have degenerated from their Institution ; whilst others, being charmed with their happy Condition, have entred into that State with Pomp, and lived in it without Discipline, so that the Church being filled with Rich, Ambitious Persons, and Men of Authority, who cloud and obscure the Humble, Virtuous, and the Holy, she has lost as much Esteem in the World, as she has gained Grandeur and Authority ; whence her Enemies have taken an opportunity to abuse her. Nay, her own Children, thro' Envy, Covetousness, and Ambition, have frequently rebelled against her, and grown her irreconcilable Enemies, publishing her Defects to her Infinite Damage and Disgrace. Nor will these dangerous Troubles ever be removed whilst the same Form of Government remains, till the Church again return to her Primitive Purity.

For

For every one knows that the Advancement to Ecclesiastical Preferments is not Regulated by the Rule of Religion, but by Politicks; Lay-men make use of the Church to ease their Families, and freely enter into it upon no other motive but mending their Condition; many chusing rather to profess Chastity than live poor. Your Politicks, as to your Women, are evident, whom you bury alive to save their Family the Charge of a Marriage-Portion, inhumanly forcing them to live despairing in an unprofitable Solitude, whilst you deprive the World of that advantage it might receive from 'em, and under the pretence of dedicating them to the Service of God, make them Martyrs to the Devil, it being impossible for them to live contented there, where they are placed by Violence.

But knowing 'tis in vain to advise you, since these Errors are not corrected, we shall trouble our selves to write no more to you about 'em; yet we must Put you in mind that the Grandeur of your Ecclesiasticks is the Ruine of your Religion, their Looseness gives occasion for the Scorn and Disdain of their Enemies, the great number of them is the weakning of *Christendom*, and they will certainly increase much more; since Conveniency is a mighty attractive Bait, and there is none who does
not

not willingly quit Dangers, Labour and Misery, to embrace a Life secure and idle.

LETTER XX.

Thibertus Count of **Alernandois**.

He is condemned by his Majesty for staying in the Service of Lewis the Son of Charles the Simple, whom he had put to death in Prison.

TH E News of the Sentence passed on you has moved but little Compassion in *Parnassus*; because Evils which are occasioned by extraordinary Folly deserve no Pity; and many Crimes ought to be severely punished, more on account of the Ignorance and Rashness, than the Manner of the Offender.

After you had put King *Charles the Simple* to Death in Prison, you enter'd into the Service of his Son *Lewis*, without making any further Provision for your own Person; forgetting that he who has made one false Step with his Prince, ought to go on, till he has secur'd himself from falling, or at least is free of involving those in his Ruin, who would pull him down. 'Tis madness to Offend a Prince, without depriving him of the Power of Revenging the Injury; and Impru-

dence, to Affront any particular Person, without ruining the whole Family, or at least the Offender should retire to so great a distance, that the Persons whom he has Injured, may not be able to find him out, and not raise their Resentment, by appearing in their sight.

Princes ought never to pardon any Crime against their Persons, tho' never so small, because by slighting small Offences, they may put it out of their Power to punish those of a higher Nature; wherefore, he who has been so foolish as to offend a Prince, ought to have the wit to fly from his Anger, if he does not, he deserves as much to be punish'd for his Folly as his Offence. For since a Prince is oblig'd not to pardon the Offence, the Criminal ought to keep himself at a Distance even from his Ashes; least he should rise from the Dead to Revenge the Injury.

L E T T E R X X.

To **James III.** King of **Scotland.**

TIS a shame, that a Prince, who ought to be free from all Defects, should be guilty of any Notorious Failing; much more, that he should commit an Error in a Matter of the highest Importance, into whom Politicians have pour'd those Maxims, which they labour'd for all their Lives, whose Business being sum'd up in this single Rule, he cannot be guilty of an Error against himself, unless he be a Fool: yet by a Notorious Imprudence in the most essential Fundamentals, your Person, Authority, and Grandeur, trusting your Favourite *Robert Bodius* with every thing, and making an Alliance with him, you commanded the Nobility of your Kingdom to obey him. This was the greatest Error a Prince could be guilty of, who ought to keep all Mankind at a distance from his Throne, but especially those who have any Pretensions to it; for Subjects are but too apt to be in Love with Dominion, and Drunk with Authority, therefore they should not be permitted to taste of it. 'Tis true, being young, and not having strength enough to bear the great Weight
of

of your Kingdom, you had need of able Ministers; but since Faithful or Loyal Subjects cannot be distinguish'd from Traitors, and Men are easily corrupted by Preferment; you ought not to have made use of one Person alone, who easily passing over all the Checks of Fidelity, Conscience and Gratitude, might embrace Ambition and Interest. And tho' Princes sometimes honour a Subject with the Title of Friend, yet they ought never to let him take those Liberties which that Name might Challenge from an Equal, remembering that Familiarity naturally degenerates into Contempt; for no Man thinks he has a greater Obligation to his Prince than himself. Powerful Dominion, which makes the most simple relish Ambition, which transforms Friends into Traitors, and makes the nearest Relations wicked, is not to be trusted with any one; it being esteemed a Glorious Action on such Occasions, to violate the Laws of Friendship, Relation, and Fidelity; since the Splendour of Dominion can hide all faults, and there is nothing so wicked which is not thought Lawful, in order to gain a Kingdom. Men may promise themselves the continuation of Friendship and Fidelity in all other things, Authority and Women excepted, but these two admit neither of Friends nor Companions,
in

in these Fidelity should be supposed, but never tried; because, the breach of it would be of such fatal Consequence, nothing could repair it.

L E T T E R X X I.

To Married Women.

TH O' Women need no Persuasions to prevent their murdering themselves after a Misfortune, since they have wisely judged, that the *Roman Lucrece* was unworthy to be imitated; yet for once we shall advise you, that you do not through fear or despair (for repentance we know will never affect you) follow her Tragical Example. But if any of you be so Couragious and Generous to destroy your selves, in hopes of leaving an honourable Memory behind you in the World; the only way will be to do it before you have been enjoyed; otherwise, the Action will never be esteemed the Effect of Chastity, but Folly and Despair.

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LETTER XXII.

To the Republick of Venice.

*His Majesty Declares which is the Wonder of
that State.*

SO great is the Merit of your Virtue, that one Tongue is not sufficient to express it, one Pen to describe it, nor one Letter to contain it. And therefore, we do not mean to praise you in this as you deserve, your due Applause being beyond the power of all Expression: However, we rejoice to hear you celebrated by the most Eminent Men of our Kingdom, and see numbers of our *Virtuosi* assembled to admire your Stupendious Actions, which are easier wonder'd at than understood, and therefore Register'd by us in our Book of Immortality.

You have astonish'd the World, for you alone, amongst many Republicks which have expired in the height of their Prosperity, and sunk under the weight of their own Greatness, have been able to preserve that Glory which seems to promise an Eternal Continuation: Being founded in Liberty, improved by Prudence, and established by Peace; your Steps are so well Regulated

regulated, your Judgments so Profound,
 your State so well Secured; that having
 tender'd your Virtue, superior to Fortune,
 you can never fall but in the great Dissolu-
 tion, when the World shall cease to be.
 We have often reflected on the Nature
 of your excellent Constitutions, and have
 found them all so equally perfect, and so
 perfectly wonderful, that we could hardly
 make any distinction. In short, you are
 the Support and Defence of the Christian
 Religion, the Glory of Peace, the Thun-
 der-bolt of War, the Seat of Wisdom, the
 Oracle of Truth, the Ornament of Princes,
 the Quintessence of true Politicks; but
 above all, the Blessings you enjoy, that
 wonderful Secrecy which is preserv'd so sa-
 fely by above Three Hundred Persons in
 your Council of State, called the *Pregadi*,
 the greatest, and has not its Parallel in
 the whole World, for we never see it pra-
 ctis'd even in the Cabinets of other Prin-
 ces, when the number of their Confidants
 is but few; but the Honour of your Sena-
 te is proof against the powerful Corrup-
 tion of Money, which can make all others
 divulge their Secrets, and violate their
 Faith to their Country.

L E T T E R XXIII.

To Persius.

*He is Advised by his Majesty not to Write
Obscurely.*

SO soon as your Poems were presented to us, we observed several of our *Literati*, tired themselves with carrying Books backwards and forwards to our Library, which raised our Curiosity to enquire the Occasion of it, and they told us they had taken all the Pains to understand your Compositions, which were never to be comprehended otherwise. And therefore we thought fit to let you know, that if you proceed to Write so obscurely, your Work will not be admitted into *Parnassus*; we being unwilling that our *Literati* should spend all their time in reading Poetical Vanities, much more that they should be forc'd to take such unnecessary Pains, to understand those Performances which are not natural in their kind, nor of any Benefit to Mankind, unless they are Delightful.

A Perspicuous and easie Stile is the chief part of Eloquence, since he who speaks ought to take care to be understood, especially if he speaks of his own accord; and

ordinary and unintelligible Subtilties,
being equally unseasonable with ridiculous
Hardities ; we praise and esteem a Grave,
learned and Sublime Stile, provided it be
correct in its Proportions, so that the Gravi-
ty may not spoil the Sweetness, nor the
Learning obscure its Gayety, that the Com-
position may be pleasant and useful ; but
detest those Pompous and Turgid Com-
positions, in which Learning is buried in
Difficulties, and the profitable part, which
should not go down without the agreeable,
is covered in Knotty Roughness.

They who are so foolish to think they
can gain Reputation by being studied, and
therefore write obscurely, will find them-
selves much mistaken, for none of our *Vir-*
tues are willing to lose their time upon a
task which has no Diversion in it, and Fa-
tigue themselves a whole Day to find out
the Derivation of a Word, without the least
Advantage to the Reader, or honour to the
Author, who will gain more Curses than
Praise by the Bargain. Too profound a
Style wears the Understanding, Crabbed
Learning confounds, and Difficulties ob-
scure it ; therefore, they who understand
Writing, have advised the use of a smooth
pleasant Stile, as our good Friend
Seneca who tells you,

ne tulit punctum, qui miscuit utile dulci.

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L E T T E R XXIV.

To the *Italians*.

YOur Quarrels drew Tears from all the *Italians*, who were present when we read your Letter, but at the same time occasioned an extraordinary Laughter amongst the States-men. Desiring as a just Judge that every one should enjoy his own, we were inclinable to gratifie you, by taking away the Dominion from Strangers, and giving you again the Antient Possession of your Kingdom, that you might enjoy your Country, as well as the *Spanish, French, Germans, English, and Poles* do theirs; but just as we were disposed to do it (to the Infinite Mortification of the *Spaniards*) by the Advice of our States-men, who urged the Authority of many Records, we changed our Opinion, resolving not to make another Revolution; therefore be content, considering how impossible it is for you *Italians* to be United; wherefore 'tis no wonder that part of *Italy* is enslaved, whilst it is divided and exposed to the Power of so many Ambitious Neighbours.

L E T T E R XXV.

To the Athenians.

*They are praised by his Majesty for Instituting
their Areopagites.*

WE Received, with infinite Satisfaction, the News of your Instituting the Magistracy of *Areopagites*, according to *Solon's* Model ; wisely chusing a select number of Citizens of experienc'd Judgment, and uncorrupted Severity, who supporting Justice with Authority, and judging blind-fold without respect of Persons, might bear with steadiness the weight of our Republick : your judging in the dark, does not in the least derogate from the opinion of that unshaken Constancy of mind in the Judges, which ought to produce a Righteous Sentence, since he who professes it is Blind, even with his Eyes open ; knows nothing but his own Duty, and does not distinguish Justice from Reason, nor Reason from Justice ; and because men cannot be so secure of themselves, as to be assur'd they shall certainly withstand the bewitching power of pleasing Objects ; as well contrived, that the Judges should not see the Persons who are to be judged,

and it would be still better if they were al.
so ignorant of their Quality. We likewise
Applaud your prohibition of Rhetorick and
Eloquence, which do not only move the
Affections, but sometimes bias the Court,
and incline 'em to pronounce the most un-
just Sentences; for all Mankind are but too
apt to be seduced by Oratory, which
can set off a bad Cause to the best Advan-
tage, and cloath truth with fine Words,
which is naturally Naked; so much Ground
has this pernicious Art obtained, to the ir-
repairable Damage of Truth, that your
Orators with a scandalous Ostentation
boast, they can turn the Judges which
way they please, and prove any thing to
be Law, which is not really so; whereby
so many Just Causes have been lost, and Fa-
milies Ruined.

L E T T E R XXVI.

To the **Romans.**

They are praised by his Majesty, for prohibiting Celibacy.

AMongst those useful Decrees of yours which we have particularly commended, the Prohibiting of Celibacy is one of the meanest; an Institution very prejudicial to the World, which owes its being to Procreation. Wherefore the Ancients did wisely to look on barren Women as infamous, useless and unworthy to live; because they knew that Women were good for nothing but to be the Instruments of Generation, only made to bring forth, and being barren, were fruitless Plants that incumber'd the Earth. But afterwards, when the particular Policy of Men, under pretence of religious Perfection, introduced Celibacy, and to free themselves from the Charge of Educating their Children, dedicated them to the Temples, that they might serve the Gods, and live at the costs of their Votaries. You did wisely to prohibit so prejudicial a Custom with Penal Laws, before time had rendred the

the Disease incurable ; since Interest is a stronger Motive than Piety.

Celibacy is one of the most fatal Customs a State can be curs'd with, since it depopulates the place, makes it poor, weak, contemptible, and exposes it to the Insults of Foreigners.

But because private Men understand *their* own Interest as well as Princes, knowing that a Prince cannot, without the utmost danger, alter the Doctrines of Religion ; the better to secure their Polity, in some places they have interest'd Religion in their Cause, and added a Vow to Celibacy ; whereby they have craftily drawn tender Youth into those Inconveniences (which Persons of riper judgment were not so easily persuaded to) and by this means tied their Princes hands. Therefore carefully observe the Edict you have made, and put it in execution, not suffering your selves to be any longer deluded with Religious pretences, remembering that when Princes tolerate *Celibacy*, they are not Masters of half their Subjects.

L E T.

LETTER XXVII.

To Princes.

They are Commended by his Majesty for Abolishing the Law, that Sentences Adulteresses to be Stoned.

TH O the Malice of Man has found the means to transgress every Law in contempt of Penalties and Punishment; yet such Sentences being inconsistent with human Compassion, as they would be a scandal to savage Beasts, were they sensible of 'em, so neither ought they to be executed amongst Men, unless in extraordinary cases, where the particular Circumstance increases the Heinousness of the Crime: Mankind may be sooner destroy'd than their Vices; for the Pleasure of transgressing makes them forget the Punishment, and every Offender fancies himself more fortunate than another: therefore you would do well to overlook those Offences which are not of dangerous consequence, as things that are necessary and unavoidable, and slight the Punishments as needless; there being no Prudence in opposing those things which cannot be prevented; nor is it a small lessening of a Prince's Reputation, that

that he should make a Law, which he knows not how to enforce. Wherefore you have done prudently to abolish the Law for stoning Adulteresses; for had it been put in practice, the majority of Mankind would have been Widowers, and Stones would have grown so very scarce, that the Houses must have been untiled to supply the want of 'em.

LETTER XXVIII.

To the People of England.

They are accused of Impiety, for not opposing the Execution of that Sentence, whereby King Charles lost his Head.

SO horrible and scandalous was the News at Parnassus of the Death of your King, *Charles Stuart*, who was condemn'd in an unheard of manner by the Parliament; that, to comfort those Kings who are in deep mourning for so strange and execrable a Murther, we cannot avoid branding you with Impiety and Ingratitude towards your lawful Sovereign, who was not subject to any other Judgment but that of God, and could not be justly tried before any other Tribunal.

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Had he been a Tyrant, as on the contrary he only defended his just Prerogative against those who would have usurped it; had he, by any cruel Actions of his Reign, shewn himself unworthy of Life or a Crown, were juster he should have been punished by some furious and distracted Parricide, as hath often happen'd, in a less scandalous manner. But to murder him in so barbarous, so solemn, so premeditated a way, was the most sacrilegious Temerity ever yet attempted against a Prince.

And you, the People of *England*, have made your selves Parties in the Crime, by not opposing the Parliament, and preventing the Execution of so horrid, so monstrous Sentence, to save your Country from the infamous Stain, which will make you perpetually abhorred even by the most savage Nations. You might easily have prevented those cursed Blows that shed the Royal blood (which, to your eternal Infamy, will stink in the Nostrils of future Ages) for your Force was greater than that of the Parliament, their Authority received its Being from the Multitude, and the People might have done what they pleased.

L E T.

L E T T E R XXIX.

To Princes.

They are Advised by his Majesty, not to discover their Designs till they have heard the Opinion of their Counsellours.

WE write to your Highnesses to give you some Assistance, for we persuade our selves that these our Letters, which are written for that only end, are much more useful than theirs can be, who are biaſſed by Interest and Scribe for the advantage of a Party. Besides there are but few that dare give sound Advice, your Subjects being forced to fill their writings with Flattery, and draw your Pictures, as they should be, not as they really are. We advise You always to distrust your Servants, and Relations though they have given many proofs of their Fidelity; because Distrust whets the Understanding, renders the Wit cautious and the Judgment clear; we should not draw Conclusions from Examples for though they are Instructive, yet the least variety of Circumstance will cause so vast so unexpected a Difference, that he who squares his designs by 'em, will never arrive at the point he wishes for. A Prince who
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is clad in flesh and blood as well as other Mortals, tho' his Understanding may be divine, yet his Actions can be but human; and therefore he is obliged to make use of the Counsel and Judgment of such persons, who may make the weight of Government sit light upon his shoulders; yet not to rely entirely on their Opinion but only to polish his own Judgement, by their Advice.

Now since Resolves of the Council are the Basis of the State, and consequently of the greatest Importance to a Prince, he ought to take particular Care, that such an Assembly may consist of wise and experienced men, because it will be impossible for him to meet with such as are Impartial and unbiass'd: for a Privy Council ere now has transform'd into Cabal of Traitors, wherefore a Prince should never suffer them to penetrate into his thoughts; but fancy himself Surrounded by his Enemies, when he is in the midst of his Counsellours, who regarding only their own advantage, will applaud that which is prejudicial to the State; unless it affect their private Interest, which they always prefer before that of the Publick.

LET

LETTER XXX.

To the Senate of Athens.

After the Banishment of Themistocles, His Majesty gives some Advice about their Laws of Ostracism.

WE have observed and applauded your great care in observing equality of Degree amongst your Citizens, which is the most solid and lasting Foundation of a Common-wealth, and we advise you to esteem it as such.

But Since the Banishment of your Citizen *Themistocles*, we thought it convenient to give you some advice about your Laws of Ostracisme, which in our Opinion you observe too rigorously. This Law, which was introduced for the preservation of Equality in the Citizens of your Republick, wants an Explanation, as many others do; for Actions prosecuted with the extremity of Rigour, are too Hot and Furious, to be of Service to a State. As for Abridging the Power of him who is grown familiar with Authority, which is so agreeable to Human Nature, a great deal might be said upon that Subject; but to consume no more time than is necessary, we shall only him

some of the most material Points. Because Men are naturally greedy of Glory, and Greatness makes those become Ambitious, who were not so before ; it is as requisite to use Address, in pulling a Man down after he has been exalted above his condition, as it was to dread his Promotion. And since it is necessary for a Republick in time of War, to deliver up the greatest part of her Authority into the hands of a single Person ; 'tis convenient he should reassume it again calmly, and without dispute, especially if she suspects the Temper of the General Officer, if he is known to be ambitious deserving, and full of greater hopes than he can expect from the usual honours of his Country ; in such a Case, it will be Wisdom not to let him grow old in his Dignity, least he should be in love with it ; but because the Ability of the Subject, and the Scarcity of Persons so well qualified, sometimes do not permit it ; Address and Dexterity should supply Necessity. 'Tis much better to fear than be content ; especially when 'tis a necessary prudence to believe, that as Victory tramples on all Laws, so it is very difficult for a Man who is loaded with Glorious Triumphs, swell'd with Success, spurr'd on with Ambition, and the loud Acclamations of an Army, to divest himself of all

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Authority, to lay aside Command, and return again to his Obedience. But because vain Suspicions make the Innocent grow Guilty by way of Revenge, 'twere Prudence not to make the least shew of it, before the Proofs are evident, and than to do it with such a Softness, that the Guilty Person may not perceive his Legs are fetter-till he is just about to run away. But publick Demonstrations of Grief, which may justly be called Ingratitude, to a Man who has served his Country faithfully, shall never be commended by us; for if you take these Methods, no Man hereafter, who is capable of discharging Posts of Trust and Honour, will accept of 'em, knowing that the Reward of his Valour will be Banishment; and if he does vouchsafe to take 'em, he will Reward himself for his Service, to prevent those Wrongs which he must expect to receive from his ungrateful Country. For what hopes can a generous Soul conceive greater than Glory, and what can Cost his Country less? If you defraud him of that, will he not have just Reason to conceive a Disdain of his Country; who more out of Envy than Zeal, refuses to pay her Benefactor those Honours which are his due. But least any popular Ambition should hinder this Justice; consider, that the Voice of the Citizen signifies but little, when
once

once the Soldier is Disarmed; nor is it of any importance that his Glory increases, whilst his Authority is diminished: Besides, he who is unjustly banished from his Country, is more to be feared at a distance, than when near at hand, especially if he deserved to have been received with Applause, and loved by his own Country-men, as he is feared by his Enemies, who finding him so justly distasted, will readily furnish him with the means to vindicate his wrongs, which Proffer few will be so honest to refuse; for Love once turned to Hatred becomes implacable Enmity; nor will any contrition be sufficient to stop the Rage of a man provoked with Notorious Injuries, especially if Revenge be attended with the most powerful Sting of Ambition; wherefore we advise you not to practise your Law of *Ostracism* without distinction of Persons or Merit; because, Persecutions are so far from depressing, that they elevate generous Souls, and serve 'em for a Ladder to mount to greater Honours.

LETTER XXXI.

*To the English.**They are desired by his Majesty, not to wear Foreign Habits.**In the Original to Italian Princes.*

England, which since the many Revolutions she has suffered, has nothing left of her own, except her Name; even in trifles has degenerated from her Laudable Customs, that she might abolish all things which have render'd her Admirable and Lovely: This is a very sensible Affliction to us, who desire that she may in Appearance at least seem to have still preserved some of her Ancient Prerogatives, and not be the Subject of Laughter to all other Nations.

It is an infinite Scandal to her, that, whilst all other Nations retain the greatest part of their Antient Rites and Customs, she alone (as if her own Customs were contemptible, which have been the Pattern to all others, borrowing here and there, should be the Ape of the World, but particularly of her inveterate Enemies the *French*, to the great Grief of the most sensible Men, especially of our *English Literati* in *Parnassus*; who, observing some Youths appear

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in our Court in Fantastick Dresses, even whilst they Laugh'd at them, were mortified to think, that the Saying of our beloved *Byas*, might justly be applied to these Extravagant Fops (who lug a Magazine of Hair and ridiculous Trappings about with them) which he spoke when his Country was taken by the Enemy; The Citizens have leave to go out with their Baggage.

L E T T E R X X X I I .

To M. *Dyitalus* the Roman.

He is Reprimanded by his Majesty, because, whilst he ask'd Relief for his Family of Tiberius, he too often cast his Eye on the Statues of Augustus, and Quintus Hortensius his Uncle.

WE are much Afflicted to see your Honourable Family, which has brought forth many Consuls and Dictators, reduced to so miserable a Condition; being thoroughly convinced, by your Poverty, of the honesty of your Ancestors, who being advanced to the greatest Dignities of the Roman Republick, neglecting their own particular Interests, minded nothing but

the Advantage of their Country, whereby, instead of growing Rich, they Impoverish'd their private Patrimonies. But since your Necessities oblig'd you to ask Relief of *Tiberius* in the Senate, insisting on the Merits of your Family, and the Advantage the Republick receives by Succouring all well deserving Citizens; you did very ill to exert your self so largely on the Generosity of *Augustus*, looking too often with an extraordinary Affection in his Statue, and that of the famous Orator *Quintus Hortensius* your Uncle, in the presence of *Tiberius*: He who asks Favours after an earnest but prudent manner, should pretend he places his whole Confidence, in him to whom he addresses himself to Act otherwise were to provoke his Anger, not to move his Charity, for Merits are never to be insisted on as the Ground of a Petition, but only to facilitate the Favour which is desired, because he who gives, takes Satisfaction, in having the Favour acknowledg'd to come immediately from himself. Whence many, who have asked with too great Assurance in themselves, insisting on the Examples of others, instead of commending the Generosity of him, who was able to answer their Expectations, have been always rejected with Scorn and Reproach.

Though your Patron was the most Covetous, it would be necessary to praise

his Liberality, and shew that your Hope depended only on him; for there is not any Sound in the World, more Charming than Praise, which every one is pleased with, tho' it does not belong to him. When you went to the Senate, in order to desire a Favour from a Cunning, Sagacious, and Covetous Emperour; after you had mentioned the Generosity of *Augustus*, you did very ill to cast your Eye often on his Statue, as if you had expected the Favour from *Augustus*, not from *Tiberius*. 'Tis Gratitude to Celebrate the Virtues of great Men, to whom we have been obliged: but it should never be done in the presence of their Successor, who takes no Satisfaction in hearing a Predecessor Applauded; because, Elective Princes being commonly averse to the Actions of their Predecessors, scorn to imitate 'em even in the best Things, thinking it their Interest, that their Glory should be eclipsed, that their own may appear with the great Lustre. To conclude, the Petitioner ought to place his whole Confidence in him who is able to answer his Request; because, to insist on the Generosity of another, were great Impertinence. And you might perceive by *Tiberius's* Answer to that particular, of insisting on his Predecessor *Augustus's* Liberality, he told you, *Dedit Augustus,*
F 4 *sed*

sed not hâc lege, ut semper daretur, that he was angry at your mentioning the Virtue of his Predecessor, as if you designed to receive Favours from *Tiberius*, and afterwards thank the Memory of *Augustus* for 'em; and design'd to make you sensible, that in the presence of Princes, those Persons were only to be Commended in whose Glories they themselves are interess'd, and of which they are in some measure Partakers.

L E T T E R XXXIII.

Alphonfus X. King of Spain.

He is Commended by his Majesty for refusing the Offer of the Empire, at a time when it was full of Troubles and Commotions.

THose Princes are much to be commended, who not suffering themselves to be Transported with an immoderate desire of Empire, employ their time about the preservation of their own States, without endeavouring to increase 'em unjustly.

And we highly commend your Majesty's Prudence, for refusing the Empire, which was so embroil'd when it was profer'd you. It was an Action which rarely happens amongst

mongst Princes, who by Nature and Ambition are disposed to make new Acquisitions, to enlarge their Dominions, and render their Power more formidable, by all Opportunities they can lay hold of. But your Majesty wisely considered, that the State could not be enlarged without exposing it to Danger, your self to the Envy of Competitors, and Violence of your most powerful Enemies (a Reflection that never enters into the Thoughts of the Ambitious) whence many, who have endeavoured to acquire anothers Dominions, have lost their own; Deserting an Hereditary State, to take possession of another which is offered us in hopes of bettering our selves, is a piece of Imprudence, since we at the same time incur the danger of losing what we already possess, of being driven from our new Acquisitions, and from Princes of becoming Private Men. He who quits his own Dominions, notwithstanding he is beloved of his Subjects, cannot carry their Thoughts along with him, who may contrive to usurp his Throne whilst he is absent; nor can he be secure, tho' he knows of no such Attempts against him, because opportunity may soon produce 'em; and upon his return, he may be excluded as a Stranger. In short, Experience has taught us, that even our own Children are not to be rely'd
on

on, and therefore 'twere the height of Folly to expect that safety abroad, which is not to be met with at home; especially, in a State expos'd to the Caprice of Subjects, the difference of Religions, the envy of Princes, and the violence of Pretenders. Besides, the new Customs of a foreign Prince, are never agreeable, and consequently, hated by those who are averse to any change in State; which must of necessity make a Prince live perpetually in fear of being repuls'd, and thereby losing his Reputation, when he hoped to have acquired greater Authority. And tho' the Defects of Princes, are not so apparently visible, as those of private Persons; yet the loss of their Authority soon publishes all their Defects to the World. We commend your Majesty's refusal therefore, and advise you to trouble your Head with nothing further than the Government of your own Hereditary Dominions, where you are so well beloved by your Subjects, nor to think of enlarging 'em by the Ruins of another; holding it for a Constant and Divine Maxim, that God will not suffer those States which are acquired by Fraud and Wickedness to be long enjoy'd by the Usurpers, and that a Power which is expos'd to envy, can never be secure.

L E T.

LETTER XXXIV.

To Marius Equicola.

He is Commanded by his Majesty to change the Title of his Book concerning the Nature of Love.

BY this time no doubt you have been informed how much Laughter your Treatise about the *Nature of Love* occasion'd in *Parnassus*; however, the Work having, by our particular Order, pass'd the Censure of all those who have treated on the same Subject, the Contents have been as much Commended, as the Title was Condemned: wherefore, desiring that your Name may not be defrauded of the Honour which is due to your Virtues, we Command you to alter the Title of your Work; it being a received Opinion, that nothing is so difficult to demonstrate, as the *Nature of Love*.

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L E T.

L E T T E R X X X I V .

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L E T.

L E T T E R X X X V .

To Princes.

They are advised by his Majesty not to suffer any of their Vice Roys, or Deputy-Governours to continue long in their Governments.

EXperience should by this time have render'd your Highnesses sensible, how dangerous it is for Princes to let their Vice-Roys continue long in their Dignities; wherefore in this present Letter we shall not enlarge on that point, but only give you some short Admonition; your Serenities must needs be sensible, that long possession of a Dignity, if the Vice-Roy have behaved himself well, naturally kindles Affection in his Subjects, and raises ambitious desires in him, whence afterwards proceed the Aversion of these, and the Rebellion of the other. And because Tyrannical Severity, may by despair produce the same Effects in the Subject, 'tis necessary that a speedy Remedy should be apply'd; it being certain, that a State having long continued under one and the same Governour, let him behave himself as he will, his Power must of necessity be Augmented, and that

that of his Sovereign Diminished ; whilst
 the Subjects either enticed by Rewards, or
 w'd by the Usurped Authority, for-
 get their Natural Prince, or dare not pull
 their Necks out of the Yoke, for fear of
 putting their Heads in the Hands of their
 executioner. VVe advise your Highnes-
 es, therefore not to suffer your Governours
 to continue long in a Place, since he who
 is already acquainted with the Nature of
 the People, and has learn'd the Art of con-
 tracting or loosening the Chains of Autho-
 rity, by long Industry may secure the pos-
 session to himself, always remembering the
 Custom of good Politicians ; *Provinciarum*
lignitatem annuâ successione repereri, nè diu-
inâ potestate unus insolesceret, aut dominan-
ti cupiditas, industriâ potestatem firmaret.

LET.

L E T T E R XXXVI.

To *Messalina.**She is reprimanded by his Majesty for her
Lewd Life.*

WE find it was not without Reason that our beloved *Plato* was long in dispute with himself, whether he should reckon Women amongst the Brutes or no, not so much on the score of their natural Imperfections, as on that of their Actions; which are rarely honest, often extravagant, and always most imprudent. Yet since theirs is honour'd by the most noble Sex, which loves it for a secret Necessity, and sometimes serves it out of manifest Folly, Men do not only pass over the Defects of Women, but exalt their Prerogative so high, as to confound 'em with the Deinity.

Some Women indeed have equalled the most famous Men by their worthy Actions, but they never did any thing noble till they had laid aside their Female Exercises; and those few who have been eminent for their Virtues, being almost swallowed up by the far greater number of those that have done no good at all, could scarce get admittance
into

into the Temple of Immortality. So that the generous being over-balanced by the scandalous, and the few that have performed great things not having ennobled their sex, but themselves only, cannot hide the amenable Defects of the rest. From whence therefore we can only conclude, that Nature being desirous to prove that Women were of the same *Species* with Men, did her utmost Effort to produce one Miracle in an Age, as an argument of it.

Wherefore your extravagant Lewdness never occasioned any wonder in *Parnassus*, for every one knows, that to act like a Woman you could not do otherwise: Nor are we at all astonished to hear that you lost your Modesty and Virtue together: Yet above all your other Crimes, none deserves greater punishment than that licentious and open Freedom you take in sinning; without regard to your Sex, Quality or Condition, by which you are subject to the Will of another, which deprives you of the Power of absolutely disposing of your selves.

Some actions, which done with Caution give not much Offence to Men, but only to the Justice of God, when done after an imprudent manner, provoke the Justice of Men too; wherefore many are punished more for the Scandal than the Sin.

But

But you, by sinning against God, the Laws, and Humane Prudence, which teaches us to offend with Caution, to take away the Scandal of the Sin; are unworthy of Compassion, and deserve all the Punishments that ever were inflicted on Offenders, since the Infamy of your Lewdness is as much to be condemned as the Sin it self.

All Men, tho never so lewd in their Inclinations endeavour to hide their Defects, and appear honest than they are; but how much more ought Women to observe the Rules of Decency, who are commonly beloved as much for their Modesty as their Beauty, nay sometimes more; 'tis therefore the height of Folly in them to lay aside their Modesty, and prostitute themselves to all Mankind, when they must expect afterwards to be despised and hated: for when once a Woman becomes publicly lewd, she forfeits that respect due to her Sex, and is no longer to be look'd upon as a Rational Creature.

You might have satisfied your excessive Lust, without abandoning your self to open Shame, with greater pleasure in a private Chamber than the publick Stews; had your Lewdness then chanced to have been discovered, you would not have been unworthy of Compassion, as now you are because

LETTER XXXVII.

To Lucian.

He is absolved by his Majesty of an Accusation brought against him, for Writing in praise of a Fly.

K Nowing very well, that all *Virtuosi*, especially those who are not poor, are envied, and therefore loaded by their Enemies with Slanders; we are not very ready to believe or hear the Accusations brought against our most faithful Servants; being persuaded, that proceeding from malice not honest Zeal, they are either false or trivial.

Whist our great Chancellour, after his
perusal and approbation of your Works,
was going by our Commission to Register
Vol. II. G your

your Name in the Catalogue of the most Eminent Writers; *Marsilius Ficinus*, one of the Deputies of Secret Complaints, presented us with one against you, in which accusing you of Levity for losing your time about a Fly, he thought you unworthy of the Immortality which was design'd for you. Nevertheless, observing the Malice of your Enemies, we gave Orders the Article of Impeachment should be torn in pieces, declaring that your Works were very well worthy of so great an Honour; and that as to the Fly, it was not judged a thing of sufficient weight to ground a Process on: since it was evident, many had acquired to themselves Immortality, by celebrating the Memory of a Woman; wherefore your Merit was still augmented for having writ so well upon a Fly.

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L E T T E R XXXVIII.

To *Anaxarchus the Abderite.*

He is Reprimanded by his Majesty, for the following Expression, which he made use of to Alexander, Licet, quod Regi placet, &c.

THE Flatterer, who, in the Opinion of one of our *Virtuosi*, is the most cruel tame Beast in the World, is justly thought unworthy of all Good, because he is the occasion of all Evil, and ought to be esteemed the most dangerous Enemy we can have; because the Wounds he gives us, are never felt till it is too late to apply a Remedy. *Alexander* the Great was sensible of this Truth, who never fail'd of Victory over all open Enemies, nor ever was apprehensive of any Foe but him he could not see.

Two invincible Powers, Virtue and Fortune, both conspired to render him prosperous, and so firmly establish'd the Crown on his Head, that it was impossible it should have been shaken by those who surrounded him under a pretence of Friendship. His Courage, who was greater than the World, being Seconded by Power, first qualified him

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for it; and afterwards secured him the Possession of so vast a Monarchy; whilst, cloaking his Ambition with Virtue, he persuaded those Kings whom he had Dethroned, that he only coveted so large an Empire to preserve them from the Tyranny of others, and Conquer'd to restore; wherefore, many who heard his Name, and saw not his Arms, more in love with his Virtue, than frighted with his Power, desired to become his Vassals, before he endeavour'd to render them his Tributaries. In fine, because that Grandeur or Power can never be made odious, which is not attended with Tyranny; *Alexander* having always made his Justice known beforehand in those Places, where he designed to introduce his Authority, and having gain'd the Title of a Merciful Monarch, was able to remove all those Dangers which commonly threaten such as have only the Ambition, but not the Virtues of *Alexander*; who was assured, he should never fail of Monarchy, till he forgot to be just. But you base Sy-cophants, who applaud his Glories, at the same time you pretend to guard his Crown, use your utmost endeavour to shake it.

The Blasphemy which you utter'd when he killed *Clytus* (who has left us an Example, how dangerous it is to Dine with Kings) was so much the more to be

abhor'd, because it was against God, the World, and that very *Alexander*, who enlarged his Empire as much by Justice and Equity, as he did by his Sword. The necessity which is incumbent on the Rulers of this World, that Religion, Nature, and the Laws Divine and Humane should not be trampled on, requires variety of Empires for the Preservation of Mankind; whence Princes are appointed to Preserve, not to Destroy, and Subjects are obliged to be obedient to the Laws, but not to brutish Whimsies.

They therefore, who to Flatter their Sovereigns, have told 'em that the greatest Happiness a Prince enjoys, is, that he is subject to no Law but that of his own Will; forget, that all Princes representing God, and consequently partaking more of his Divinity than other Men, are obliged to Act by the Dictates of Reason, not those of Brutish Instinct; that the People were not made for the Prince, but the Prince for the People. And he who has not Reason for his Guide, and Justice for his Foundation, sits but very loose on his Throne.

They therefore who have said, that Princes were above the Law (unless they were as wicked as you) mean no more by it, but that Princes were obliged to see the Laws put in Execution: But you without

regard to Laws Humane or Divine, told *Alexander, Quod Regi placet licet* ; not considering, that by setting him free from the Empire of Reason, you placed him amongst the Brutes, whose Actions Men do imitate, when laying aside Reason, they suffer themselves to be rul'd by Natural Instinct; for Brutes acknowledge no Law but their Pleasure.

We have writ you this Letter therefore, to correct you for your Flattery, to make you more cautious how you use it for the future ; suspending at present the Effects of our most just Resentment, because you are a Courtier, and Educated in this Vice, which is most useful in Courts. In the mean while accept kindly our Admonition, and consider that it is not lawful for Men to do whatever they please, because they are oftener pleased with that which is Evil than Good.

L E T

L E T T E R X X X I X.

To Cato.

He is Reprimanded by his Majesty, for having persuaded the Roman Republick (contrary to the Opinion of Scipio Nasica) to Destroy Carthage.

WE cannot pass by that Notorious Error you was Guilty of, in persuading the *Roman Republick* to destroy *Carthage*, without Reprimanding you Severely; for by this single Action, you have forfeited the good Opinion we had of you. The *Roman Republick*, *Cato*, is no longer in a Condition to observe that Precept, *Reipublica, magis virtutibus, quàm armis juvanda est*; Arms are not so difficult to embrace as Virtues, nor are Walls to be defended by Sentences: both of 'em join'd together indeed do well, the one to secure Peace at Home, and the other to defend the State against her Enemies Abroad.

Rome spent her Infancy in Arms, was Educated by Battles, and Nourished by Victories; nor can she subsist on any other Food, because 'tis impossible to make a change in her Nature, without manifest Prejudice to her Constitution, for old Trees are easier

broken than bent, and a good Nature, once changed, degenerates into Vice.

The *Roman* Republick, who by the Valour of her great Citizens, has been able to subdue the most Powerful Nations, and who is still in a fair Way to see the Bounds of her Monarchy, equal with those of the World, who has nothing to fear but her own Greatness, least some of her private Subjects should assume the Title of Monarch. She then, who cannot sink, unless it be under the weight of her own Greatness, ought not to put herself in a Condition to seek it: The continual Wars she has had, have been of great Importance to her Rise, for being perpetually employ'd, she found herself Great, before she thought she was secure; whence her Subjects had no Leisure to envy her Greatness.

Indeed, she has forced her Way to Universal Monarchy by Glorious Steps, always despising Inglorious Ease; but Idleness, is the Nurse of all Vices, may make her Consumptive, and dwindle into that mean Condition, which the Prudence of her Skilful Physicians, the Senators, has hitherto kept her from, by keeping her perpetually in Employ.

An Idle Republick is always sickly, and when forced to a sudden Defence against an Invader, what hopes can she place in Mem-
bers

bers corrupted by Luxury, unexperienced
in the Art of War, and dissenting amongst
themselves. Indeed the continual Exercise
of Arms in a Republick, has something of
Violence in it; but when the Army is well
Disciplined, and committed to the Charge
of honest Leaders, the State has nothing to
fear from it. Besides, 'tis much better to
have War abroad than at home, where it is
easily raised; because, *Nulla magna Civitas
in quiescere potest, & si foris hostem non in-
venit, quærit domi.* And 'tis much more for
the Interest of the Republick, that the
Youth of the State should be inured to the
Fatigue of Arms, than corrupted by Luxu-
ry; therefore you have done your Coun-
try the greatest Prejudice imaginable, not
to leave her an Enemy to Exercise her Cou-
rage on, it being a certain Maxim, *Præpo-
sitia imperia agitatione rerum ad virtutem
descendam excitari, nimia quiete dissolvi.*

LET-

L E T T E R XL.

To **Francis** I. King of **France**.

He is absolved by his Majesty from the Complaint brought against him in Parnassus, for breaking the Promise he made the Emperour Charles V. in Prison.

Since none of your Majesty's Counsellours dissuaded you from going to *Italy*; and it pleased Fortune that your Imprisonment should be reckoned among the Triumphs of *Charles V.* we infinitely condole with you upon it, freely absolving your Majesty, by this present Letter, from all the Infamy which you have been accused of, for not keeping the Promise you made the Emperour when you was in prison. Princes are not subject to the Censures of Men, when their Actions relate only to themselves, because the Common People are not competent Judges of their Designs, especially if the Interest of the Subject be not concerned in the matter. Our Moralists are clearly of opinion that what you have done was lawful, because the Preservation of your Country, Honour, Life, Friends and Liberty lay at stake. And since your Liberty concerned your Majesty highly

highly, you did well to agree to all the Conditions your Conquerour exacted from you, which were *ipso facto* void ; 'twould have been a great jest to have scrupled a few words, which could not be imprisoned, whilst you were treating on so precious a subject ; since Promises extorted by violence are of no force. Therefore the Emperour did very foolishly in believing you, knowing that he himself, and many other Princes frequently broke even their own Laws and Customs, how much more reason then had he to expect that a Monarch should break the Laws imposed on him by constraint, whilst under the power of another, where there was nothing to bind the Promise but the tender Tie of Honour, which is never concerned where the words slip from the Mouth without the Consent of the Heart.

The delivering your self from so great a Danger could not be obtained at a less price ; and since you could effect it at that rate, no consideration ought to have hinder'd you, because the Actions of Princes are not to be measured with those of the Common People, who judge not from the substance but the Accidents of things. Your Majesty acted wisely to promise heartily in order to obtain your Liberty, and and you did as much not to observe that Promise

Promise, that it might cost you nothing, it being more wholesome Counsel to break your word than be wanting to your self: for he cannot be branded with Infamy, who does not keep a Promise extorted by force, where the performance is no damage to the Person it was made to, but would be of infinite detriment to him that made it.

Wherefore we absolve your Majesty, assuring you that we shall defend your Cause to the Confusion of your most malicious Detractors, who have endeavoured to blast your Reputation; for we declare it lawful for any Man to promise heartily in order to deliver himself from Danger, and we proclaim all such Fools, who put themselves to the least Inconvenience to fulfil a forced Promise; besides, to keep ones word, in order to preserve the good opinion of the World, is pitiful and mechanick, belongs only to Merchants and not to Princes.

L E T T E R XLI.

To Embates Cyreneus.

is commended by his Majesty, because, being willing to keep his Promise with Lais, instead of carrying her along with him, he only brought her Picture.

CONTINENCE is one of the fairest and most commendable Virtues that can shine in an Heroick Mind, but to preserve this virtue pure, unspotted and free from all taints, we ought carefully to avoid Temptations.

There is not so much occasion for this caution in any other Vice, for the rest only stain the Soul, but this so intangles it, that it can never get loose again. Tho' some have rashly despised this Danger, and leap'd into a Womans Arms, thinking they could easily get out again; yet they have to their Sorrow found the Business more difficult than they thought it.

Nature, which can never degenerate, is after a wonderful manner Grafted in the Heart of Man that Amorous Passion, which is the most Powerful Means for its own Preservation; nor are Men able to conquer the Frailty of the Flesh by the help of

of Reason, which is perpetually besieged by their Senses.

The end of Propagation, which is necessary, will have it, that the Soul should incline to desire it as its Center; 'tis therefore impossible it should resist Beauty, which agreeing by a Secret *Sympathy* with the Senses, becomes the sole Object of Delight, and attracts 'em with a pleasing Violence: such is the Nature of Female Magick, that we cannot without the utmost Reluctance disobey its Power; 'tis difficult to fly from it, and impossible not to love it; but if it be improved to the height of Perfection, if the Face be an exact Copy after the Divine Original, it Wounds with a Look, Entices with a Glance, Conquers with Discerns, Prostrates with Allurements, Persuades with Silence, and Ravishes with a Touch. For this Reason you have done very well, to despise the Invitations of *Lais*; it being impossible to approach a Beautiful and Lascivious Woman, without bidding adieu to Virtue: all our Constancy is but Imaginary, when we pretend to despise its Charms, since Beauty is a Net from which the wisest know not how to extricate themselves. And many of those who have carelessly rushed into it by way of Diversion, have continued there by Necessity; wherefore to believe all that's ill

it, and apprehend the worst, is much better than to prove it a small good, attended by a Thousand Inconveniencies.

We commend your Prudence extreamly, and exhort you to persevere in the same Opinion, being assur'd 'tis impossible for a Mind to be Masculine and Effeminate at the same time ; and that he who delivers himself up to his Pleasures unqualifies himself for any thing else ; for by too frequent use of Women, the Spirits are consumed, and the Vigour of the Mind diminished.

Remember that Beauty makes those Conquests, Force cannot obtain ; that to fall into its Snares is a great Pleasure, to continue in 'em unavoidable, and to get free again a Miracle. Continue then in your noble Resolution, for he who avoids the Occasion, will be sure to escape the Danger.

LET-

L E T T E R X L I I.

To **JOH. PICAS** of **Mirandola**.

His Majesty answers his Letter, in which he begged leave to make himself one of the Savii of the most Eminent Senate of Venice.

John Picus Prince of Mirandola and Concordia was the wonder of his Age for Learning and Virtue, Scaliger called him, Monstrum sine Vitio. By this Letter we may see our Author was as good at Parnegyrick as Satyr; but he might have Complimented Venice at the Expence of a more Ordinary Person.

THE Simplicity of your Request afforded all the *Virtuosi* in *Parnassus* no small Diversion; but especially the Secretaries, who ingeniously confessed, they had not Laughed so heartily a great while; your Demand, for leave to supplicate the most Eminent Senate of *Venice*, to make you one of their *Savii*, was indeed very ridiculous; as if it was as easie to be made a *Savio* (or Wise-man) as to be a Senator in *Laconia*, where Senators are not chose for their Wisdom and Integrity, but for their Money: surely you must be very Ignorant of the Nature and Customs of that most Serene Republick, wherefore we shall for once vouchsafe to instruct you in that Point.

Know then, it is the Custom of the most Serene Republick of *Venice*, to form an Eminent Magistracy, which consists of Six chosen from amongst the rest of the Senators.

ors, who are called *Savii Grandi*, not that
their Election can make them such, but
because the whole Senate, being an Assem-
bly of Noblemen, who all of them may
be called *Savii* on the score of their Pru-
dence, Justice and other Virtues, cannot
easily err in the Election of these renowned
Magistrates the *Savii Grandi*, that is to say,
such who for their Sufficiency, most con-
spicuous Virtues, and Long Experience in
Affairs, may worthily be called, no lon-
ger ordinary *Savii*, but *Savii Grandi*; nor
is it at all to be wondred, that they are so
denominated; since they are chosen out of
the number of *Savii* or Wise-men, and ac-
quire no Degree or Addition of Virtue, but
only a Title by their Election. Upon better
information therefore alter your Opinion,
since 'tis impossible to become wise by a
vote.

LETTER XLIII.

To Belisarius.

He is Commended by his Majesty, for having been so Kind and Generous to the Soldiers or Army.

YOUR Courage is so much Celebrated by the most Famous Captains in *Parnassus*, that finding our selves obliged by the common Applause, to give you some particular Marks of our Favour, we write you this Letter, exhorting you to preserve above all the rest of your Virtues, that most useful one of being Kind and Generous to your Soldiers. 'Tis this which has led many Captains to the most Glorious and difficult Victories, whilst Gratitude and Love inspired fresh Courage into the Despairing Soldiers, and spur'd 'em on to follow their Darling Leader: This is the *Primum Mobile*, as the Excellency of the General is the Soul of Armies, who Think, See, Walk, and Regulate every Motion by the Example of their Head, whence it often happens, that the Soldiers, notwithstanding their Courage, lose Ground by the Mismanagment of their General, for an infirm Head, makes all the Members Impotent. He who is forced to de

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pend on his Soldiers, can never have a stronger Defence than their Affection; wherefore to Erect such a Fortrefs, which by prudent Management may be made invincible, 'tis necessary to set the first Example, to teach Love by Love; because, favours publickly bestowed, oblige those who have Received them, to make some Returns, if not out of Gratitude, at least for Conveniencies sake; besides 'tis as impossible, that many being obliged together at the same time, should all prove Ungrateful, as it is easie for one to be so, who having no fresh Examples in his View to remind him of his Duty, is govern'd only by his own Interest: nor does Generosity consist only in giving, sometimes the very Appearance and Manner of doing the thing, weighs more than the Gift itself; whence it happens, that many go away better satisfied with a Graceful Refusal, than a Churlish Grant, which favours more of Compulsion and Necessity, than a Generous Mind.

Therefore he who is obliged to reward a piece of Service, ought to do it in the most courteous manner he can, that by the Affability he may gain that Affection, which he could not have obtained by his Reward he bestows, which was only a Debt, not a Favour. But then he should take

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care not to make his Favours too common, least they should be despised; nor on the other hand to be too sparing of 'em, least that should oblige his Retainers to seize that without his leave, which he refuses to grant 'em; still observing a due Medium, and leaving the Industrious hopes of a Reward for their Labours, for hope is the most efficacious Spur to all Undertakings.

'Tis requisite also that the Soldiers should be punctually Paid without any Deductions, for they ought not to be defrauded of that Hire for which they have sold both their Liberty and Lives; besides, such Usage has frequently caused Mutinies and Desertions. Whereas on the other side, some few inflamed with the love of their Officer, forcing way more by their Courage than their Swords, have obtained Signal Victories; for they who fight out of Love, are equally invincible with those who fight for Glory. Proceed therefore in shewing your self kind to the Soldiers; yet taking care to carry so even an Hand, that your Affability do not render them Licitious, your Compassion Insolent, your Commendations Rash and Foolhardy, nor your Gifts Coverous, which is the cause of all disorders; and prove the truth of this Saying,

Nulla

*Nulla fides pietasque viris, qui castra se-
quuntur,
Venalesque manus, ibi fas, ubi maxima
merces.*

L E T T E R XLIV.

To Claudius Achillius.

*He is Reprimanded by his Majesty for having
sent his Poems to the Press.*

AS it was a great Satisfaction to see some of your Compositions in *Manu-script*, and hear them commended by our most Famous Poets ; so it is no small Disturbance to us at present, to understand, that not satisfied with the Honour which but few obtain, you have added many other inferiour Pieces to those Compositions which we have already seen, and committed 'em all to the Press : We very easily excuse the Common Ambition of Mankind, who are desirous to perpetuate their Memory to Posterity ; but we can't help wondering at yours in particular, which hath moved you to so Imprudent a Resolution.

Claudius Achillius of Bologna was a great Philosopher, Divine, Lawyer, Orator, and Mathematician; but his Poetry it seems was not so Excellent as he thought it himself. However he had this to say in excuse, his

Rhyming was an early Folly, he gave primos versibus annos ; but some People have been so unfortunate to lose their Reputation that way, after Sixty.

Amongst the many Authors, who either hastily or slowly publish their Works, there are few who do it for any other Reason, but to oblige themselves with the Benefit of Immortality, and afterwards the World by their Virtuous Labours; wherefore the greatest Satisfaction that a Learned Man can have or pretend to, is to see his Compositions received, and greedily bought up in the World: This is the very Food of Ambition, and the Foundation of Immortal Glory, which is the greatest thing a Man can aspire to. But since you had already obtained a Reputation by some of your Compositions which equal'd you to the best of Poets, who were proud to admit you into their Society, because they imagined your Merit to be greater than your Fame; what could urge you to commit 'em to the Press, with those other Pieces which were much inferiour to the expectation the World had of you? Is it possible you could be Ignorant, that a Hundred Lines well writ, were of more Value than a Thousand Folio's. Your *Manuscripts* which were handed about from one to another, made every one hope to see something from you, perhaps much above your Capacity; and therefore it had been better, if by preserving the good Opinion the World had conceived of you, you had

not

not complied with their Desires, since you knew you could not answer their Expectations. But all Fathers being naturally blinded with Affection, are apt to think their own Children more Beautiful than others. Many Men might have acquired great Reputations, if puffed up with Pride, on the Applause some particular Composition met with, they had not appeared too soon in Print, but Impatience often transports Men to their Ruin. Therefore we advise you and all other Writers for the future, to do by the World as wary Mistresses do by their Gallants, still to keep 'em in expectation, but never let 'em obtain the last Favour; for the moment a Man appears in Print, he must expect the Criticks will find so many faults with him, that he will certainly share the same fate with a Mistress after she has been enjoyed.

L E T T E R XLV.

To the Athenians.

They are reprimanded by his Majesty, because they cited Alcibiades to Judgment, whilst he commanded their Army against the Lacedemonians, and was loaden with many Triumphs.

EQuality in a Republick, is the Property that sustains the weight of the Government, without which all Orders would fall into Confusion, all Laws be Violated, and the State exposed to Ruin; therefore this great Rule ought to be strictly observed, when Peace gives the Republick leisure to practise it: but in time of War, when the State is busied in defending herself against foreign Enemies, such strict Discipline is not to be expected as in Peace, when all things shine like the clearest Fountain, Factious Turbulent Spirits are easily discern'd, and as easily suppress'd; whereas in VVar, whilst Commotion and Disturbance will not permit us to distinguish Vices from Virtues, and Remedies from Diseases, Ambition is easily to be known; the Aggrandizing of some Persons is dangerous to be opposed, and Insults impos-

impossible to be repealed. Whenever there appears the least Shadow of this kind in a Republick, 'tis fit that speedy, private, and disinterested Examination should immediately be had upon the Matter, provided the Opportunity will admit of it; for whilst the Disease is not known, proper Medicines cannot be applied; Pity and Compassion may hinder the Effects of Justice, and the Respect shewn to one Member, is of ill Consequence to the whole Body; but because Remedies unseasonably applied, often hasten Death, instead of contributing to Health; 'tis necessary to consider the disposition, and quality of the Medicines, that Nature, already oppressed, may not be forced to submit to the Malignity of the Distemper. But to pass from Generals to Particulars, we cannot omit reprimanding you for your Imprudence in citing *Alcibiades* to Judgment, at a time when he Commanded your Army against the *Lacedemonians*, loaden with Triumphs, with the Glory of having added the *Etolians* and *Argives* to the Republick of *Athens*, and extended her Confines beyond the limits of a Kingdom. This Caution of yours has been condemned by all our Politicians, because the Common Zeal, for the Liberty of ones Country, should never be shewn so unseasonably. For fear,
tho'

tho' not vain in itself, unseasonably shewn, has often encouraged Men to do that Mischief they never designed; and many great Spirits thinking themselves offended by distrust, have Ruind their Country purely for Revenge.

Since therefore an unjust Opinion defames a Man, as much as if he had actually committed the Crime laid to his Charge, tho' the Zeal for our Country's Safety may give us Apprehensions, yet we ought to be so Prudent as to conceal 'em for some time, if there be Reason to fear, that the Discovery may furnish the Offender with the means to make his escape, and make that Destruction certain, which was only suspected before. For the greatest Cowards, by fearing Death, meet it sooner than the Valiant, who are always prepared for it. Openly to distrust *Alcibiades*, and to call him from his Victory in the midst of his Triumphs, as if it were to receive some Chastisement, instead of Rewards; was the way to teach him to reward himself, to keep at distance from Dangers, and take Revenge on you for the Affront you offered him by distrust.

'Tis an useful piece of Prudence to fear him who is able to offend, and to deliver our selves from that fear by Caution.

Alcibiades has done so great Services for his Country, that he has Carved his Name on the Gates of Immortality, with his Victorious Sword, and forced Fame to divulge his Glorious Actions to the remotest Nations; he has caused himself to be adored by his Country-men, and dreaded by their Enemies; and wherever he has carried his Victorious Arms, Success was proud to attend him, whilst his very Enemies thought an Honour to be Conquer'd by so Famous Hero. Since therefore 'twas natural for him to be puffed up after so great Success, with the infinite applause of the World; to attempt his Humiliation, and force him to return to *Athens* in a private Condition, was an Enterprize as Foolish as Dangerous; for all the World knows how difficult it is for a Man, who has Fortune on his side, who is attended with Glory, and followed by Fame, to persuade himself to lay his scepter down at their Feet, whom he can Command; for the consideration of an usurped Power, is of no force with the ambitious, because the Appetite of Domination cannot be govern'd by Reason. There is no Instrument so proper as Deceit, to strip a Man of that Power which he desires to keep; therefore you have done very foolishly to call *Alcibiades* home, and betray your fear at a time when he was absolute

lute Master of your Liberty: But be wiser for the future, remembring, that *Procliuius est injuriâ, quam beneficio vires exsolvere, quia gratia oneri, ultio in questu habetur.* And that *Stultum est, obtreâtare vires quas ipse foveri.*

L E T T E R XLVI.

To **Mahomet** the Lawgiver of the
Turks.

He is highly commended by his Majesty because, among st the Laws which he had taken care to render inviolable, that about the prohibiting Women to enter into their Mosques or Temples, was one.

AS we detest your Perfidiousness and Impiety in making your self a False Prophet, and Seducer of an Ignorant People, by filling their Minds with false Doctrines and preparing them for Damnation; so we admire your Sagacity in cheating 'em, and tying 'em up by Solid and most prudent Laws, amongst which one has been highly commended to us by *Lycurgus, Solon* and many others of our Law-givers, viz. The prohibiting Women to enter into your Mosques.

Mosques. Laws are the Foundation of Justice ; but those Laws which relate immediately to Religion are the Props on which the Security of the State depends ; he therefore who finds out effectual means to preserve these inviolated may well be called a Wise Law-giver.

The Faith of Men is perpetually wavering, Orders are liable to Subversion, and the State is exposed to the impetuous Whirlwinds of Faction and Sedition ; but he who has fortified it with Religion, be it true or false, has firmly established it, and may safely promise himself his Empire shall not fall. Now because depraved Nature requires much Art to keep it steady and undisturbed, it is necessary to remove all those occasions which may produce the least Disturbance ; but 'tis prudent not to multiply Laws, as some Legislators have done, to a degree of Confusion.

Wherefore you are to be commended for having comprized many Particulars under that single but important Head of prohibiting Women from coming into your Mosques. This was the secure and only way to preserve your Religion Sacred and your Worship free from Interruption : for Beauty being a Copy most resembling the original Divinity, from whence it came, is necessary to keep it at a Distance from those

those Places which are appointed for Adoration, lest the Senses, which naturally incline towards beautiful Objects, should rob the Invisible Almighty of the Tribute that is his due, and pay it to that beautiful Part of the Creation, which so near resembles its Divine Maker.

It has been the Observation of all Ages, that the greatest Evils which have befallen the World were derived from the Female Sex, and if they were the not willing Causes, they may at least be called the unfortunate Occasions of them. When we are in the Church, a Reflection on the immense power of him before whom we come, to prostrate our selves, might curb our Inclinations; but Beauty is so irresistable a Temptation, that, spite of our best Resolutions, we soon turn Apostates, especially when Nature pleads our Excuse, and we may safely say we sinned not to offend but to enjoy.

'Tis impossible to avoid admiring a Face drawn by Nature's most beautiful Pencil, adorned with Charms and set off to the best Advantage by Art, whilst the wanton Stings of Youth prompt us to desire; and thus we lose the Veneration due to our Creator, whilst our Minds are employ'd on another Object. Thus the Temples are frequented, not for Devotion but Intrigue. There we give a loose to wicked Thoughts,

unlaw

unlawful Desires, lewd Discourses, and a thousand other sacrilegious Acts, which are afterwards multiply'd as Occasion offers.

Therefore you have done wisely to keep Women at a distance from your Mosques, since there is not in the World a more powerful diversion to draw the most devout and settled Minds from the Business of Religion, than Beauty. By preserving this Law inviolable, your Religion will remain exemplary, and with it your Customs and State secure; because *Quo mores vergunt, eo citur Imperium*, since *Depravatis moribus debilitantur vires*.

LET-

LETTER XLVII.

To Cardanus.

His Majesty Answers his Letter, in which he asks, which is the greatest Favour God hath shown the World, for which above all other things, Men are obliged to render him Thanks.

AMongst the rest of your Subtilties which are highly praised by us, and our *Virtuosi*, we have heard the last Question with no small satisfaction, Which was the greatest Favour God had bestowed on Men, for which above all other things they are obliged to render him their infinite Thanks; a Curiosity worthy of your Wit, which always affected the most Curious Speculations: we know there are great diversity of Opinions on this Point; some judging the Religion in which they were born to be the best, have thanked God, that they were born in that; and others, considering the Imperfections of the Female Sex, have thanked him they were born Men; some for having been endued with Virtuous Inclinations, others for Prosperity, and others for other Advantages. But our Opinion is, that Men are not so much oblig'd

to God for any thing, as for his having
done by Women as with Rattle-snakes; for
he has given 'em a perpetual Clack, that
Men may have timely notice to avoid the
poison and Confusion they always bring a-
long with 'em.

L E T T E R XLVIII.

To the Judges of Greece.

*They are Reprimanded by his Majesty for ab-
solving Phryne who was accused of Fornica-
tion, after they had seen her Breast nak-
ed, &c.*

That our beloved *Iperis* should take
upon him to defend the most beauti-
Phryne, who offended, because she was
Humane Race, has not displeased us,
if he disputed in Favour of the Guilty a-
gainst the Law; it being an Action of
Justice, and a Compassionate Violation of
the Law, to succour a Beauty who deserves
to be privileg'd against the usual rigours of
Justice: but that you the Judges, should
be moved to pronounce Sentence in her Fa-
vour, not so much by the Arguments of
her Advocate, as by her Beauty; as if she
were valued more for being handsome, than a
I. II. I Wo-

Woman, was so scandalous an Action that it been justly condemned by all the VWorld, who say your Justice was overcome by Beauty, and that your Judgment was the effect of Lust ; Since you refused the Pity and Compassion, which you afterwards granted to a Face, oppressing Truth, and trampling on Reason.

And but believe me, they are unworthy of so Important an Office as the Magistracy, who have not the Power to resist a VVomans Charms ; for if they are not proof against frail Beauty, how much less shall they be able to withstand that precious Metal, with which all Favours are bought in spite of Justice ; Carnal Transgressions, so long as they are not attended with some particular Enormity, may claim some degree of Compassion, as well for the Inclinations of Nature, as for the Frailty of the Flesh. And since they cannot be entirely hindred, they ought sometimes to be over-look'd, though not always, lest VVomen finding themselves freed from the Ties of Honesty, should begin to Court the Men, and Men being no longer confined by the Rules of Decency, should perpetually invade each others Property, and the whole VWorld run into Confusion ; but the Punishment for Crimes of this Nature ought not to consist so much in Pain

Mortification, because Death Destroys,
 it never Reforms; tho it could be wished,
 that Men would behave themselves so pru-
 dently as to avoid the Scandal, at least, if
 they can't abstain from the Vice; *Si non
 potest, Cautè tamen.* If Sentence had been
 passed upon *Phryne's* Transgression; regard-
 ing more the Frailty of her Sex, than the
 Harm's of her Countenance, you might
 have dispensed with the Punishment, with-
 out detriment to Justice; but to suffer
 your Judgment to be perverted by a sight
 of her Breast, was an Action so Scandalous,
 and of such Ill Example, that all Mankind
 being discovered your weak-side, they
 will have Causes depending before you, will
 hereafter send their Wives and Daughters
 to sollicite for 'em, and then they may be
 of Success: This was a Crime of so
 pernicious Consequence, that we shall or-
 der your Names to be branded with Eter-
 nal Infamy for it; yet we plainly foresee,
 that that will not be sufficient to deter
 Ages in future Ages, from following your
 Example.

L E T T E R XLIX.

To **Crates** the Philosopher.

He his Reprimanded by his Majesty, for casting all his Riches into the Sea, that he might live Poor.

UPon the News of your Resolution, to fling away all your Riches, that you might live Poor; many of our best beloved Philosophers were much disturbed, and instead of applauding the Action, as perhaps you thought they would, have condemned that which has been esteemed so generous by unthinking People: for they are clearly of Opinion, it was not conformable to that Noble Moral Philosophy, which was practised by the Famous *Plato*, and all his Followers; wherefore thinking our selves obliged to reprimand you, we have sent you this Letter for your Instruction, that you may hereafter confess, that the perfection of Humane Life does not depend on the Prosperity or Adversity of Fortune, but the Temper and Composition of the Mind. You have freely thrown your Riches into the Sea, to prevent your being Ship-wreck'd your self; but this was so far from being an Act of Generosity, that it betrayed your weak

Weakness of Mind. Riches are neither good nor bad in themselves, but receive their reason for being so from the Actions of him that possesses 'em; and there is no great Virtue in flinging 'em away, for fear making an Ill Use of 'em; for he whom Necessity makes so, cannot be called truly virtuous; and we have always preferr'd the Temperate Man to the Continent, because there is more Virtue in Moderation than in Abstinence.

When you made your self poor by Necessity, and put it absolutely out of your power to be otherwise; having deprived your self of free Will, you lost your Merit too at the same time.

To determine our Will and the future course of our Life at one Election, would certainly be a Glorious Action were not the Will so variable, that that which was choice to Day, will certainly become Necessity to Morrow; whereas by retaining the Power of living otherwise, we give our selves daily Opportunities to exercise our Virtue; for he who can keep a Resolution, may live poor as well in Prosperity as Poverty. Besides as no Victory is Glorious which is obtained without Danger, so there is no Virtue in living Poor, when we have not a temptation to live otherwise; Poverty, which renders Men miserable, base,

and ridiculous in the Eye of the World, keeps Vice at a distance, because it starves it, as spare Diet does a Feaver, yet when vigorously attacked, it gives way to the Frailty of Nature, because not being voluntary, it is not defended by the firm Resolutions of the Mind. Riches, whilst moderately used, serve to refresh the Mind and not command it, for Nature and the strictest Morality allow of what is convenient, as much as they abhor Excess. Vile Poverty is not to be esteemed on any other Score, but because it is the nearest step to Virtue; whilst the Mind being contented, avoids Vices and the Occasions of 'em; otherwise, being a continual Affliction to the Body, it might well be accounted odious; for as Vice does not consist in Riches, but in those who make an Ill Use of 'em, so Virtue doth not consist in Poverty, but in the bearing of it with Content; does he not therefore deserve more Praise, who exerciseth such a Virtue, when he has frequent occasion to be Vicious? But you flung away your Riches, because you knew your own Weakness, that you might with them remove the occasion of doing ill; yet since that depended on the Mind which you still retained, the only way to have prevented it effectually, was to have flung your self into the Sea along with 'em.

As the Courage of a Captain cannot be praised in time of Peace, so Frugality and Parsimony may be supposed, but cannot be seen in him, who exerciseth 'em in his Poverty. The true Virtue of Poverty therefore does not consist in being Poor, but in living so ; and be you assured, that Good Fortune can neither make the Mind happy, nor ill Fortune produce the contrary Effect ; because it carries true Good and Evil in itself. In fine, Fortune cannot make any Man unhappy without Vice, but Vice may make one so without Fortune.

LETTER L.

To Apollonius Tyaneus.

He is reprimanded by his Majesty, because, being falsely accused of Homicide, he went to clear himself before the Emperour Domitian, who condemned the Innocent unheard, and after he had heard them too.

This Apollonius Tyaneus was a Famous Magician, he foretold Domitian's Death.

TH E great Esteem we have for your Virtue, and the Compassion we have for your Innocence, move us to write you this present Letter, which may be of use to you, if you are yet alive, or at least to your Posterity. 'Tis difficult to decide, whether your Confidence or Folly was the greater, to fling your self at *Domitian's* Feet, when you was accused of Homicide; since you knew the Emperour to be governed by no other Law than his own capricious Fancy, that he often condemned the Innocent unheard, or else only heard their Cause to mock 'em. Since Innocence was not sufficient to justifie you, 'twas a rash piece of Folly to hazard your Life and Reputation at the same time. 'Tis the wisest way to keep at a distance from a Prince who has no respect for Reason or Justice.

For, if the Love of a Prince was never thought a secure Support to be relied on by Politicians, who have observed that their Affections often turn to Threats and Thunder-bolts, how much more is that dreadful Aversion to be feared, which is attended with Fury and Cruelty. It is a Generous Action for a Man to lay down his Life to save his Reputation; but it is the part of a Mad-man to sacrifice 'em both to the Honour of a Tyrant. Innocence is not always an unspotted Looking glass, to the surblind Jealousie of a sagacious Prince, who cannot satisfy his Passions without Violence, nor quit his Suspicions without exercising his Fury. When your Defence can be heard, 'tis Prudence to endeavour at a Justification, but not when you have reason to expect you shall neither be heard nor believed: for Truth cannot long be stifled, and when once it appears, 'twill dispel all the Clouds of Calumny and Disgrace.

Take warning then for the future; and if it be your good fortune to defend your Cause so well as to come off Victor, be wiser than to trust to your Innocence, when you know your self in the power of an unjust Judge.

L E T-

L E T T E R L I.

To Pittacus of Mitelene.

He is commended by his Majesty, because, when he had freed his Country from Tyranny, he delivered it into the hands of the Nobility, and founded an Aristocratical Republick of the Optimates.

TH O, upon the first Arrival of the News of your Generous Resolution, to deliver your Country into the hands of the Nobility, after you had freed her from Tyranny, several *Virtuosi* laughed very heartily, whilst others were astonished at it, as a thing unheard of; yet we were willing to assure you of our Favour, and shew the Esteem we have of your Virtue. To divest ones self of an Authority, or not to embrace it when it may easily be retained, is often ascribed to Want of Courage; because there is nothing that Human Nature more aspires to than Sovereignty or Domination; whence all Writers have generally concluded, that, in order to reign, all those things are lawful, which for any other End would be unjust, there being no

Virtue

Virtue which can be equal to that Great-
ness.

Nevertheless your Design being directed
to the Good of your Country, and you be-
ing contented to depose your Authority in
the hands of many, for her greater Secu-
rity and better Establishment, we were not
willing to ascribe your Resolution to your
Insufficiency, but rather to the unusual na-
tural Affection you had for your Country,
whose Interest you have preferred before
that of your own Family ; since it cannot
be imputed to any Generosity of Mind,
which is a Commendation never due to
him who surrenders his Authority even by
constraint, much less to him who throws
it away ; because Slavery is the most de-
testable Monster in the World, and he who
does not detest it, is either a Mad-man or
a Fool.

And now you have prefer'd your Coun-
try's Advantage to your own, the Citizens
your Childrens, and distributed your
Authority among the *Optimates*, in order
to found a Republick, take care that ano-
ther Man do not effect that which your
British Goodness would not let you do :
amongst many there is always one who
desires to ruine his bounded Authority,
in order to set up an Absolute one ; scorn-
ing to obey that he may command, rather
desiring

desiring to run a glorious hazard to obtain absolute Authority, than submit to servile Liberty.

But we heartily wish, since you could not have the general Applause of the World, for having divided that amongst many which you might have kept for your self only; that you may have this Satisfaction at least, to have erected a Common-wealth that may survive you. You will meet with as many Dangers as Difficulties in forming a Republick of the *Optimates*, wise and sagacious Persons, and to produce a Body which must be in its Infancy and at its full growth at the same time; things which have great Beginnings cannot grow proportionably, for being deprived of suitable Nourishment, they lose their Being before they have perfectly got it.

A Republick, which resembles a humane Body in its Preservation after its Birth, growing as it were insensibly, may in time arrive to a settled Constitution; like an Infant, who passes from Childhood to Youth, by the help of good Education, and from thence to Manhood, by the Assistance of Prudence. But to compose an Authority consisting of many Heads, so as to render them conformable to their Preservation, and make their great and restless Humours agree and centre in a Union which is necessary

ary for it, is much easier to be written of than effected: for Custom, which is a second Nature, has a powerful Influence over humane Actions, and they who, but the moment before you freed your Country, were divided into several Factions, each striving to depose the Tyrant, as well as you, tho not with the same Intent, will hardly forget the thoughts of that unbounded Authority they had in view, for the sake of a limited and precarious one.

Your Republick, being at its full Growth in its Birth, and disturbed with private humours, will not easily be governed, nor can we persuade our selves that it will be long-liv'd; because 'tis impossible that Body should continue in health, whose Organs are not compleatly finished. You should remember, that a Republick can never be preserved by any other Arts than those by which it was founded, and that it is liable to greater Danger in its first Institution, than at any other time; because then is the weakest, wherefore you have as much occasion for Fortune as Prudence. If you design to form a Peaceful Republick, you should not have chosen Factious and Turbulent Heads for your Materials, nor yet have intrusted your Authority in the hands of stupid Goodness, least your Republick should have expired with cold.

If

If you meant to constitute a VVarlike Republick, you should have remember'd, 'twas easier for a State to enlarge her Bounds, than preserve her Liberty; for she will always have some Subjects, whom she cannot persuade to divest themselves of the Honours and Grandeur they possess, to enrich their Country, when they have the Power to continue them in their own Families.

Many e'er now, have by force of Arms converted a Senate into a Prison, and done that out of Ambition, which you in Justice might have done to others. Take care, your Laws be few, and well observed, that Religion may flourish, and that the Honour due to the Gods be justly paid, which is the Basis of the State, and the Bridle of the People.

Take care, the Authority of the most Eminent Ministers extend not too far, and that it may soon be determined, least it should produce a desire of keeping it for ever. Let every Subject promiscuously partake of the Honours of the Republick, and relieve the poorer Citizens, because noble Poverty, is as troublesome as Greatness in Authority; take care the Commonwealth be not Niggardly to Subjects, for an Honourable Servitude never sets heavy, and he who is Content, is always Faithful.

Suffer no Luxury to be introduced, for that will enervate both the Minds and Bodies of the People, and the excesses of Private Men are the Ruin of the Publick ; where the Richest Private Men, are never so useful to the Republick, as those of Moderate Fortunes ; because, Ambition generally accompanies Riches, and Ambition is never accompanied with Justice. Introduce good Customs, which are the Foundation of a Civil Life, and suffer not the Youth to be Proud and Licentious.

Make use of Foreigners to lead your Armes, and change 'em often, not troubling your self, that your Republick produces no famous Hero's, since brave Minds, in the midst of Power and Prosperity, cannot easily condescend to the Obscurity of a Private Life ; and 'tis impossible that a Warlike Republick should continue long-lived, because he who carries his Authority out of the Senate generally keeps it for himself, which often proves of fatal Consequence to the Republick.

Suffer not your Citizens to be idle in time of Peace, but take care that they be employed, let them be amused with Merchandise ; for 'tis impossible to fix the restless Minds of Men, unless it be in such things as conduce to Profit or Advancement.

Consider

Consider as well the great Virtues as Vices of your Citizens. Observe Equality, that the Orders which preserve the Republick may not be changed or broken; and never commit the Government to Young Men, because he who commands in a Republick, ought first to have learned to obey, and Authority should be joined with Experience, which is the Light to all Wise Governments. And because in every Republick Emulation easily gets footing; take care that the Magistrates be not tainted with Envy or Malice. See that in great Affairs the Republick make choice of Persons of a moderate Capacity, rather than of those of the greatest, and let her not be so easie in distributing her Honours, that the Candidates may take no pains to deserve them.

Publish your Laws as Exigency requires, and take care that they be strictly observed; for by neglecting due Punishments, Crimes are not only multiply'd but grow old, a Prince, by his Carelesness, teaches his Subjects the way to corrupt their Manners, and confirms them in a Confidence of Offending. In fine, we desire you may prove a happy Founder, leaving behind you a Republick established Aristocratically, in a perfect Government, but remember that *Imperia haud securius conservantur, quàm his artibus ac principiis quibus sunt parata.*

LETTER LII.

To Princes.

They are advised by his Majesty to slight the Murmurs of the Common-People.

Slavery, as it always has been so it ever will be irksome, more especially to those who understand what Satisfaction there is in Commanding. Wherefore Humane Nature resisting it, shews its repugnance by the Murmuring of the Common People, which ought to be slighted and despised by Princes; nor should their Ears be more offended with it than the Moon is by thearking of Dogs. But if the Noise prove troublesome, satisfy their Hunger and stop their mouths, yet take care not to accommodate them to too long Kindness or Civility, for they naturally grow as delicate and impertinent by Ease and Conveniency as they were troublesome and petulant under their Hardships. For the Common-People being 'only a lump of Flesh with Eyes and Mouth, and having nothing more but their Speech, 'twere inhumane to deprive them of that Satisfaction; this being the greatest Ease they have for all their Oppression.

LET. Vol. II.

K

LET-

L E T T E R L I I I .

To Women.

His Majesty answers a Letter of theirs, in which they lament that they are too hardly bound by the Rules of Modesty.

Nothing could be more just or reasonable, in appearance, than your Request, in relation to your Subjection to the Ties of Modesty, whereby you are restrained from the Enjoyment of all those Delights your Natural Inclinations hourly prompt you to; whilst Men, making Pleasure their only Law, with great Inequality assume the Liberty to be as Lewd as their own Vicious Tempers.

Wherefore being satisfy'd with your Reason and moved by your Request, considering your Subjection as most insufferable Slavery, and having a respect to the Frailty of your Sex, at the persuasion of many Ladies in our Court, we had resolved to put you in a state of Liberty, equal to that which is granted to the Men, and to allow you a large Charter to live after the same manner, dispensing you from the Ties of Modesty, to which you exclaim you are unjustly subjected.

But

But whilst the Decree was passing the great Seal of *Parnassus*, all the Men in the World sent Deputies to inform us, that the Modesty of your Sex was the only Title you have to that extraordinary Civility and Respect which the Men pay you; and that, were you once freed from the Bridle of Shame, which is not sufficient at present to restrain you, Men would be continually disturbed by you, and not be able to enjoy that Security which Women do in their private Retirements, that neither their Houses, nor the remotest Places would hide 'em from your lewd Impertinence. Since a Woman, who has bid adieu to Shame and Modesty, can be with held by no other fear, from being as Lewd and Impudent as her own Desires, which far exceed those of Men. Therefore being apprehensive of creating Confusion, by exposing Mankind to the manifest Danger of being perpetual-ly tormented by you, we were persuaded to recal our Decree.

Yet content your selves to live subject to the Rules of Modesty, which are so light, at least in appearance; since few of you are so in reality, and 'tis enough that your Contrivance supplies the Defects of Authority, not only to bring your Designs about, but also to make Men apostatize when you

please from the Rules of Honour, Religion and Honesty.

L E T T E R L I V .

To Marcus Tullius Cicero.

He is commanded by his Majesty to expunge out of his Books that Sentence of his: Nil Dictum, quod prius not fuerit Dictum.

YOUR Works, which have brought as much Glory to you as they have Advantage to the World, have been always held in extraordinary Veneration in *Parnassus*, by our Learned Men, and therefore we have heap'd Honours on you proportionable to your Merits; the least of which is, that you was the firm Pillar of your Republick, only interess'd in her Glory and Prosperity (a rare Virtue, to be met with in few Citizens) and have always delivered your Sentiments, even in times of greatest Danger, when Lying and Flattery were esteemed great Virtues.

Wherefore, to preserve this good Opinion, we command you to expunge that Saying out of your Books, *Nil dictum, quod non prius dictum fuerit*; because at present certain

certain Modern Books, have been brought
Parnassus stuffed with strange Imperti-
ent Notions, in relation to Religion, the
creation of the World, and some other
objects, which contain such Expressions
no Man ever dream't of before the Wor-
thy Authors.

L E T T E R L V.

To *Ovidius Naso*.

*Majesty will admit not his Book De Re-
medio Amoris into Parnassus.*

OUR Works have met with an Ap-
plause in *Parnassus* equal to your
Merits, and have been extreamly accepta-
ble to us, as well for the Beauty of their
Style, as for their excellent Inventions.
Therefore we have placed them in our
Library amongst the most famous Poets.
But when your little Book, entitled, *De
remedio Amoris*, came hither, it did not a-
void the blast your Reputation; for which
Reason, we advise you to apply your Wit
to other Studies, and take care to alter the
Title of *De Remedio Amoris*, which we can-
not by any means approve of: for the Re-
medies of Love are not collected from

Papers, but Purfes; and we our selves have often experienced in spight of our Medicinal Art, there was no Cure for Love, except enjoying the Object beloved; or as one of our Modern Poets has it.

Bruising the Viper Love upon the Wound.

LETTER LVI.

To Pisistratus.

He is Reprimanded, for being too great a Patron of the Common People, and an Enemy to the Nobility, over whom he became Tyrant.

Pisistratus was
Contemporary
with Solon, and
notwithstanding
his Prudence and
Vigilance found the
means to make him
self absolute; but
was at last
expell'd.

WE were as much dissatisfied as any of your Acquaintance in Parnassus to see the Ruins that threaten your Country, which has produced so many Virtuous Literati and Renowned Hero's; and you by adhering to the Common People, for the Destruction of the Nobility, are the Instrument of her Destruction. There could not have been a more effectual Method invented to Ruin your Country, than delivering it into the Hands of the Common People: But you have not considered what Dangers you lye exposed; nor the Splendour of your Dominion

like that of Lightning, which either precedes or attends the Thunder. Whether Hatred, Revenge, or Ambition has blinded you, you have Acted Imprudently, to transfer the Authority of the Nobles to the Common People, who are often Furious, and always Imprudent. We know not on what Foundations you have built the Designs of your Government, to make it survive even the Ruin of your Enemies, but that will be its utmost Extent; then you must expect to fall, as well as those you have tumbled down.

Those Révenges are Foolish, which are equally Prejudicial to the Contrivers, and to the Person whose Ruin is designed, and you will certainly find your self in greater Danger, when surrounded by the Common People, than that you apprehended from the Nobility; for by raising the Common People above the Nobility, you have put a sword into their Hands, which will not always strike where you please to direct

No Ambition is worse than that of the meanest sort; and no Commands are more unreasonable than theirs whom Nature never destin'd for Authority, nor is it possible to contract a Friendship with him that is distrustful.

The

The Common People, who are a Convulsive Body, whose Members are ambitious of discharging the Office of the Head; Confus'd, Cruel and Distrustful, can never be govern'd; and whenever they get the Reins in their Power, cannot be persuaded to moderate their new Pleasure of Authority.

Woe be to Princes, if the Common People had as much Prudence as they have Force; if they are Delicate, there is no governing of 'em but by Hunger; and if they are Powerful, there is no bridling of 'em without Oppression. Their Affections are Lightning, which are changed into Thunder-bolts; their Furies are irresistible, and their Love is as dangerous as their Hatred; these are the Discords which spoil the Harmony of the World. The Common People who are born to serve, cannot usurp the Government, without Danger of immediate Ruin; for heavy things cannot be kept up without Violence, which is to pervert the Course of Nature. No Prudence or Policy is sufficient to govern the Mob when loaded with Suspicions, agitated with Fury, and oppressed with Fears; because great Actions not attended with Reason, but taken from a deceitful appearance are always attended with Ruin and Destruction. And therefore the Common People

ple being Ambitious in Dominion, Ignorant and Distrustful, see nothing but what is just before their Eyes, mind only that ; may sometimes neglect what they see, to oppose what they fear ; suspecting all Direction, and rejecting all Assistance as contagious ; run furiously thither where their Jealousie leads 'em ; because, Fear and Distrust make them apply themselves to Treachery, and represent Ingratitude as necessary.

Learn hence the Condition you are in ; and since you have address'd your self to the Common People for the Destruction of the Nobility ; not knowing that there is greater Danger in Commanding them, than there was in Serving the Nobles ; take care you do not render them so Powerful as not to be able to keep them under, nor let them taste Dominion, in hopes of being their Director ; for they will never obey, till Force has made you absolute.

L E T.

L E T T E R L V I I .

*To the Judges of Greece.**They are Reprimanded by his Majesty, for freeing of Phryne after they had seen her naked.*

There is another Letter in the Book much on the same Subject, but in my Opinion this is the better of the two, and tho last in order was to be omitted.

YOUR Sentence on *Phryne*, who was accused of Fornication, occasioned as much Scandal as Laughter in *Parnassus*, and therefore we resolved to acquaint you of it; being much afflicted, that Greece, which formerly produced so many Subjects of Admiration, should now furnish the World with those of Laughter. That you have absolved *Phryne*, who was accused of a Sin which deserved Compassion, and was defended by *Iperis* the Efficacious and Famous Orator, is no wonder; for the Frailty of the Female Sex being exposed more to its own inclination, than to the temptations of Men, should be wink'd at, when it arrives not to an Excess of Lewdness, and then 'tis incorrigible.

But that you absolv'd her after you saw her Naked, was not like Judges, whose Minds should be unbiass'd, but like Lovers who are subject to the Power of Beauty.

Perhaps

Perhaps you were ignorant how the Breasts of a Woman were formed, and being surprized you lost your Judgment in the Candour of those of *Phryne*; or else you loved her because you had seen her naked; as if it were allowed only to the Beautiful to be lewd. If so, perhaps the Ugly or Deformed Women, who are more in number, will rise against you, and with Reason lay their Complaints at your Feet; nay Handsome Women having the advantage of Beauty, which makes 'em long Admired and Courted, may preserve their Modesty, whilst the Deformed being neglected and despised, become Lewd by Courtesie, and these by Obligation.

Shall it then be reported, That in *Greece* Beauty is the Shield and Defence of all Impurity, that her Judges have not the Courage to punish the Crimes of the Fair Sex. That two Pretty Lascivious Eyes, and Milk-white Breasts, ravish the Hearts of her Magistrates? And that he who will be cleared from his Crime, will fling himself at the Feet of some persuasive Beauty, whose Arguments the Judges will not be able to resist?

Take care therefore to recover the Reputation you have lost, for the future, by Wise Judgments to prevent these scandalous Reports. And if you have not Courage enough

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enough to resist the powerful Charms of Beauty, leave the Seats of Justice, or suffer not those Criminals who are handsome to appear, in your Presence; that the clearing of *Phryne* may not serve for a Precedent, not only in *Greece* but through all the World; that others may not, from her example, venture to prostitute themselves, depending on their Beauty to clear them; lest all the handsome Women in the World should turn Strumpets.

L E T T E R L V I I I .

To *Manlius Torquatus*, *the*
Roman Senator.

*He is commended by his Majesty for putting
Son to Death.*

SO great was the Universal Wonder in *Parnassus*, of the Courage you had to condemn your own Son; that after we had registred your Name amongst the Heroes, and the Action amongst the most famous that shall be handed down to Posterity, we were willing to take notice of it to you; having also fitted up an Apartment for your Reception

Reception in our Court, suitable to your singular Merit.

By this Action, which will be always commemorated, you have shewn a great Example to your Republick, not only to Preserve, but to Aggrandize her self, with Safety.

The Advantage of a Republick, cannot admit of any Private Interest, without Confusion; and whenever particular Passions gain the sway, the Resolves of the Common-wealth are always Imprudent, and the Execution of 'em Dangerous. When we treat of preserving the Republick, all other things, as Matters of less Importance should be neglected, not only for the sake of Convenience and Honesty, but for that of Obligation, Duty and Advantage, since Private Interest depends on the Publick; the Republick continues such so long only as it is free from Private Interests; and Private Men are Masters, so long only as they preserve themselves free. Since therefore all those Evils ought to be avoided in a Common-wealth, which may approach the Heart; we should not be afraid of cutting off a Gangren'd Member, in order to preserve the whole Body. You therefore being well instructed in these kind of Maxims, had no Scruple or Reluctancy in putting your own Son to Death,

Death, in order to preserve the Life of the Republick ; and with his Blood you have written Exemplary Characters, by which it may always be seen, that Republicks well governed, can only be destroyed by themselves ; by which the *Roman* Commonwealth will be preserv'd, as long as her Sons prefer her Interest before their own, whilst they are so prudent to consider they cannot by her Ruin, Aggrandize their own Families.

L E T T E R LIX.

To Soldiers.

His Majesty Answers a Letter of theirs, in which they complain of the Unhappiness of their State, by which they are exposed to Death before their time.

YOur Letter was received by us with Affections suitable to our Goodness, not only in respect of your Complaints but upon the account of your Unhappy State ; wherefore in our Supreme Council in which were present, those who had advanced their Fortunes by Arms, we said much in your behalf ; putting them in mind, that the Glory of Great Men, Prin

ces and Captains, was purchased by your Death, who are no otherwise interested in the War but on the account of your miserable Pay, which they often defraud you of, That for scaling of Walls, they make a Ladder of many thousand Carcasses; That poor Souldiers are forced to die of Hunger, Cold, or Necessity, either thro' the Ignorance or Covetousness of their Captains; That by Wars carried on by the Ambition or Capriciousness of Princes, they empty their states of their Subjects, in order to complete their Capapaigns. That they sell their lives for twenty Farthings a Day, with many other things to your Advantage, suggested to us, from our Zeal for the Common-benefit of Mankind; and we had determin'd to write to all Princes in general, to recommend you to 'em, and by Efficacious Reasons to make them sensible of their own Damage by yours; but being inform'd of the Truth by some of our *Libertati*, we judg'd you unworthy of any Relief or Compassion; since your Misfortunes do not proceed from the Violence of Princes, but from your own Election, and of the desire you have of raising your selves, by Cruelty and Wickedness; wherefore if all Men loved Peace, there would not be such horrible Evils as those of War; and if Princes had any just Pretensions, they

they would determine their Disputes, not with the Blood of their Subjects, but with their own Swords.

L E T T E R L X.

To the **B**rutes.

They are Reprimanded by his Majesty, for their Arrogance in Writing to him, that they were unwilling to admit into their Species the Female Sex, when his Majesty had declared they were not of Humane Kind.

YOur Insolence in writing such an Impertinent, Rash, and Brutish Letter; that you are unwilling to admit the Female Sex into your Kind, though we had declared that they were not of Humane Species, has occasioned much Amazement in *Parnassus*; and we were resolv'd to chastise you severely for it, but remembering your Ignorance, pass'd it by, being willing to shew you, that our Goodness is superiour to your Insolence.

'Tis true, some few Days ago, there arriv'd a little Book in *Parnassus*, Entitled *Mulieres non esse Homines*, which occasioned so great a Disturbance, and so many

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Complaints, and so much noise amongst all the Women in our Court, that we never found our selves engaged in so great a Difficulty before ; for no Confusions are so great as those of Women in a Passion. However, at last having commanded the Book to be publicly burn'd, and the Author to be excluded for ever ; we pacified the Female Sex, and have register'd those Reasons which were produced for their Defence by Mrs. *Bhen*, in the Name of 'em all ; not that they were necessary or conclusive against your Paradox, but for the Satisfaction of the Sex, that *Parnassus* might be again at Peace. Presume not therefore to give us any farther trouble with your Impertinent Letters, least we should declare Women to be of your Species ; for the Men are already weary of 'em, and upon the next Complaints we receive, we shall be oblig'd either to send 'em to you, or create a new Species on purpose for 'em.

L E T T E R L X I.

To Princes.

His Majesty condoles with 'em upon the unheard of Death of King Charles, who was Publickly Beheaded by the Parliament of England, and exhorts 'em to revenge so Sacrilegious a Death, and Violence offered to the Majesty of Princes.

SO strange was the News which arrived in *Parnassus* concerning the Death of King *Charles* of *England*, that all the *Literati* were equally struck with Grief and Horror at it; and all the Princes of our Court being Cloathed in Mourning Robes, and astonished at so execrable a Deed, retired on purpose to bewail it; whilst others giving no Credit to so unheard of an Accident, did endeavour to Comfort the rest, Saying, 'twas impossible for Humane Nature to be capable of acting so Sacrilegious a Crime, and we our selves were of the same Opinion. But at last upon farther Confirmations, there was not a Tongue in our Kingdom that did not curse the unheard of Barbarity of *England*, which alone amongst other Nations, could (with

so Solemn, so Impious a Cruelty) bathe
her Hands in the Blood of her Sovereign.

We confess, we want Words to express
the Resentment we would shew on this oc-
asion, nor indeed can any Words be suffi-
cient to display so Barbarous a Crime.

The Deaths of so many Princes, Empe-
ours and Kings, which have been destroy-
ed, either by Fury, Destiny, or thro' Am-
bition, were never so detestable, since all
Princes are subject to changes of Fortune,
not only in the midst of their States, but
even in their own Cabinets, and may be
killed by the stroke of a Knife, directed by
the Hand of a Traytor, but never by the
stroke of a Publick Executioner.

Tho' some Subjects may have been so
hardy to make an attempt on the Person
of their Sovereign, as by Treachery or
conspiracy; yet never any before *Brad-*
shaw had the Impudence to pass a Solemn
sentence on a King, contrary to all Laws,
humane, Natural and Divine.

But since *England* could behold so Horri-
ble and Sacrilegious a Spectacle, to the
shame and scandal of all the World, and even of Hell
itself; since that Kingdom produced some
ingrateful Subjects, who denied obedience
to their Prince; Arms, that undertook to
seize upon him; to Imprison him; Disposi-
tions to subject him to Judgment; Mouths

to pass Sentence of Death on him ; a Servant to execute it ; and a Spectator to applaud it ; we being as much surprized as grieved at it, can talk no more on so Melancholy a Subject, without renewing our Grief. Nevertheless we will not omit reminding you, of the Duty and Obligation incumbent on you, to revenge the Blood that is Innocently shed, and the Injustice done to your Majesty, in which you are interests'd ; and we think Persuasions were useless, in an Affair as Profitable as Necessary. From such an Example learn to know the Force of those Serpents which you have bred up in your Bosom, and to crush their Heads before they bite you. Those Princes whose Monarchies are founded on their own proper Authority, and who would never allow of any Council in Force, besides their own, were Men of profound Judgment ; such Dominion hath been more Prudent and more Secure, tho' many have thought it more Tyrannical. In Monarchies, the parcelling and dividing of Power, is always dangerous to the Prince : For having bestowed, or finding the Supreme Authority branch'd into several Hands, he cannot recover it without Violence, nor use Violence without hazard- ing the loss of that part of it which remains. Wherefore many Monarchs, who have been
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esteemed Barbarous, were really wise, in not permitting their Commands to come from any other Mouth but their own, nor from any other place than their Cabinet. He who made this his Infallible Maxim, and is assured, tho bloody Enterprize, to cut off those great Heads which clouded his State, and as it were, eclipsed his Sovereign Authority, took the securest if not the honestest way, and fancy he deserved more to be Commended than Blamed; since the Crime of putting some few Innocent Persons to Death, might well be excused by the Prudence of preventing the Crimes of many Rebels; and is not to be condemned on any account, but the Punishment of Crimes, which are not yet committed, since there is nothing which Men are sooner in love with than Authority, and for the gain of that, they are Men insensible of the loss of their Lives; and Ambition pushes Men with greater Violence to Impiety, than Despair; for he who designs to raise himself above the Laws, concludes, that every thing is lawful in order to Reign; and therefore, if Fathers have not been secure in the Arms of their Children, nor Brothers with Brothers, because the Ambition of Reigning, makes Men forget natural Affection. Upon these Considerations, he who does his endeavour

to secure himself and his State from all Dangers, acts as prudently, as he who pulls down a Tower or Palace, tho Sumptuous, and next to his own, for fear his Enemies should shelter themselves in it. They who first established a Council of Force and Authority, did it that they might enjoy the greater leisure, and valued not their Grandeur, but as it was subservient to their Pleasure; forgetting the Obligation they had of securing their Person against any other Power.

'Tis difficult to determine whether his Folly who delegates his Authority, or his Ingratitude who will not return it, be greater; and consequently, which of these Errors deserves the greater Punishment.

The Government of a Monarchy, which consists of one Body, when it hath many Heads is monstrous; tho it must be confess'd that a single Prince, having but one Head, cannot be present in several places, where a Head is wanting, at the same time. Wherefore he is obliged to make use of Servants; who, the more experienc'd and successful they are in the Management of Affairs, the more they are to be suspected. But to destroy one Head is no Difficult matter for him who has many Arms. A grand Council, which hath increas'd its Authority, is often established by the permissive Power of the Sovereign, tho much against

the grain. But when such a Council is once seized with Ambition, the Authority of the Prince is so diminished by little and little, that enjoying only the bare Title of Sovereignty, he becomes a Statue. The late doleful Example is a Demonstration of this Truth ; wherefore we think it superfluous to write any more on this Subject; being persuaded that you will make many Reflections on the Death of King *Charles I.* who was judg'd by a Parliament of his own Subjects, trusted with too much Power. If his Predecessors had consider'd the growing Authority of this Assembly, and moderated it, when in their Power, their Posterity would never have seen their Subjects first Rivals, then Equals, and at last Superiours to their Sovereign Prince. We shall not exhort you to revenge that innocent Royal Blood, with which *London* being bathed, will eternally stink to the horrible scandal of Posterity ; being sensible that you know the Duty and Obligation you have to chastise the unheard of Barbarity of those Rebels , who were so sacrilegiously bold, by sacrificing them all to your most just Resentments. We shall only tell you, that you cannot pursue a more important Interest than this ; and if you foolishly permit this Affront and Violence, offer'd to the Majesty of Princes to pass

with Impunity; for the future the Publick Executioner will be more tired in cutting off the Heads of Princes, than in destroying of Thieves and Highway-men.

L E T T E R L X I I .

To the Roman-Republick.

She is admonished by his Majesty, that by preferring Private Interest, to the Publick, she will soon expire.

HAVING always admir'd your Greatness and your equal Prudence in preserving your self, we have wish'd for the Continuation of your Dominion for your own Glory and the Good of the World; since Subjects are happiest under the Government of a Republick, which can never prove Tyrannical. And therefore we have shewed the Esteem we have of you by the Honours we have paid to those your Senators who arrived in *Parnassus*, having placed them in the same Class with Heroes.

But there is one thing we have always been apprehensive of, which we fear will prove inconsistent with your Duration, tho' suitable to your Nature, That being oblig'd

to defend your Greatness by the Sword,
(since those Republicks which owe their
Prosperity to Arms, are only to be suppor-
ted by the same means) oppress by your
own weight, you may be obliged to sink
under the heavy Burden.

The shortest way to Monarchy is by
Arms ; but then 'tis also the easiest to meet
with Death. For as every one is naturally
disposed to be in love with Dominion, and
deliver himself from Slavery ; it being bet-
ter to be a small Head than a large Mem-
ber ; we fear that you will first be divided,
and then ruined by your own Senators,
since Greatness once possessed, is easily re-
tained. However, since your Subjects
have hitherto been more in love with you
than themselves, and courageous to defend
you against those who have endeavoured
to set up their own Greatness upon your
ruines, you have yet been prosperous.

But having intelligence that the private
passions and Interests of your Senators are
present superiour to the Publick Care ;
that your Subjects mind more the Preserva-
tion of their own Families, than that of the
Republick ; we thought fit to advertise you
that your Dominion will soon be determin-
ed, since a Republick cannot be so soon de-
stroy'd by its Enemies as by its own Senators.

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L E T T E R LXIII.

To Married Women.

They are advised by his Majesty not to keep in their Houses the Picture of the Roman Lucretia.

K Nowing how strong an Impression the Pictures of those Famous Subjects, which are recorded in Histories, and the Memory of Men, make on the Minds of Spectators; we advise you not to keep the Picture of the *Roman Lucretia* in your Houses; lest the Ambition of immortalizing your selves from such an Example, should make you part with your Virtue: or rather despising the Folly of *Lucretia*, and the Simplicity of Husbands, who are forced to hold the Looking-glass of Honesty before your Eyes, you may learn to be more cautious in your Lewdness, and cheat your Husband with greater Security.

L E T T E R LXIV.

To the **Heirs** of **Cato Uticensis**.

His Majesty commends Cato's Integrity, and the Love which he bore to his Country; but advises his Heirs not to imitate him in his Death.

OUR Court is full of the Heroick Actions of your *Cato Uticensis*; and we set so high a Value upon them, that we forbear praising 'em, since all Expression would be inferiour to their Desert. Certainly he was a great Senator, a good Minister, and an excellent Citizen for his Republick; whose Interest he prefer'd, on all occasions to his own, and kil'd himself that he might not survive her Miseries, which was the last instance of his Affection he could possibly shew. And tho many have been so malicious to ascribe it to despair, because he had lost his Authority, his Estate, and his Life were in Danger, but let the envious say what they will, his Actions have plainly shewn the Ingenuity of his Mind, his last, tho not the most Glorious, was the Greatest; and we are apt to believe, that he destroy'd himself, that he might not behold the Ruins of his Coun-

Country which he foresaw. Yet we advise you not to imitate him ; assuring you, that if you are so lavish of your Lives, you will forfeit our Esteem ; for 'tis certain, that Private Interest, is the first Foundation of the love to our Country.

L E T T E R L X V .

To Men.

His Majesty gives them leave, to point with their Fingers at those who fall in Love after Fifty.

NOne can be more sensible of Love, or more compassionate of its Errors than we, tho' they are Excessive, because they are so natural to Mankind. For tho' the Inconveniencies of this Passion may be foreseen and prevented, yet no Man apprehends his Danger, before he is actually wounded, when the Remedies are generally worse than the Disease ; and by Experience, we very well know there is no shunning those Evils which are Pleasant and Delightful. He who loves not Beauty, is either Foolish or Envious ; and since it attracts the Hearts of Men, as the Loadstone does the Iron, he who pursues it, deserves

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Compassion, because being blinded with its Splendour, he cannot discern the Precipice which surrounds him ; and since 'tis sometimes more violent to the unexperienced, Custom has done wisely, to confine that of Women within the imaginary Bounds of Honesty. And tho' Men should enjoy 'em without being in Love, yet since it is difficult to converse with a Beauty without being charm'd, even to a degree of Madness ; we hereby decree, it shall be lawful for all young People to Love, because their Spirits being brisker, Nature less governable, and void of Experience, which is the Mother of all Wisdom, Excesses of this Nature, in them should be pardonable.

But if any Man after the Age of Fifty should stumble into this Delirium, which is much to be condemned in Age, as it is allowable in Youth ; we give free leave to others, to point at him with their Fingers, as a Subject worthy of Laughter and Contempt, without fear of Chastisement : Man being more ridiculous than an old Woman, whose Inclinations have surviv'd the Power of Nature ; the like Liberty we allow, when old Women are mad with Lust, for there is nothing so Odious, Fulsom and Detestable, as old Women when stung with Gay and Youthful Desires : and we advise all young Men to fly from their abominable

minable Embraces, to prevent being swallow'd up in the Ruins of wrinkled Bosoms but we give 'em free Liberty to accept the invitation of an old Rich Woman; advising 'em to accommodate their Stomachs to their Interest.

LETTER LXVI.

To the Egyptians.

They are Commanded by his Majesty, not to represent Justice any more without a Head.

WE wonder'd extremely at your Prudence in representing Justice without a Head; being convinced, that had you only veil'd her, in time she might have been discover'd. But because the Malice of Men exceeds the Diligence of Princes, and the Authority of the Laws produces more Caution than Amendment in Transgressors, 'tis generally believed your Design is vain. Wherefore we command you not to represent her any more without a Head, that it may not be reported she is a dead Carcass among the Judges; and because Men contrive all methods to gain her Affections, 'twill be better to represent her without Hands.

lands, that they who have an unjust Cause
may not grease her in the Fist.

L E T T E R LXVII.

To **Philip** II. King of **Spain**.

*He is reprimanded by his Majesty for the
great Confidence he put in the Duke of
Lerma.*

The Esteem we have for your Virtue
which adds a Splendour to your
greatness, obliges us to rejoice that you
have so deservedly acquir'd the Title of the
Spanish *Solomon*; and to send you such Ad-
vice as may contribute to the Preservation
of your Monarchy. 'Tis certainly much to
our Honour, that you are the Son of
Charles, but more for his, to have been the
Father of *Philip*; for he having shew'd the
greatness of your Merit, as much as the
Pride of his own Mind, in resigning the
Crown to you before his Death; you not
satisfied to receive a Kingdom, without
Virtue, (which cannot be hereditary and is
only deriv'd from our selves) shew'd that you
were Master of that likewise, to the equal
Wonder of the World, and the Consolation
of great *Charles*, who reckon'd your Virtues
amongst

amongst his Prosperities. 'Tis your Part only to preserve it from the Power of Fortune, who is its mortal Enemy ; since many have begun their Reign happily, and yet have ended it in misery : many have entred with Glory, and departed with Infamy ; Wherefore we think it more difficult to preserve than aggrandize a Character.

Your Monarchy is well founded, and better established, since Authority and Fortune are the main Supports of Sovereign Princes. Such a weighty Empire on one Head, has need of Assistance to sustain it ; and from your Royal Family which seems to be born for Empire and Monarchy, nothing but such Heroes can descend as may be qualified to bear so great a Weight.

But understanding the mighty Confidence you have reposed in your Subject the Duke of *Lerma*, we thought fit to send you our Sentiments on this Occasion, not so much to supply the Defects of your Prudence, as to testifie our Affection.

We are willing to presuppose that the Duke of *Lerma* is a good and faithful Subject, moderate in his Honours, and modest in Prosperity ; but be assured there is no Man, tho never so stupid, who

not quickly charm'd with Greatness and Ambition, which always makes Subjects grow Insolent, Ungrateful and Traytors.

A Prince may safely dispense of all the Honours in his disposal, except that of Familiarity; but he should never let his Subjects see his Heart. He ought to love 'em, to reward the Good, and caress those who have done him particular Services, but never to be in love with any; for he that advances any one of his Subjects too far, and loades him with too many Honours, teaches him to seize those that remain. I am advised therefore, remembering that Princes run a greater hazard in pulling down an over-grown Subject, than in freeing themselves from a Powerful Enemy.

L E T T E R LXVIII.

To the People of Saguntum.

They are dissuaded by his Majesty from desiring Assistance from the Roman Republick, in their Necessity.

TO our great Dissatisfaction, we have heard the News of the Dangers you are involv'd in, which are the more miserable, because you were obliged to have recourse to the *Roman Republick*; for we foresee, that whilst they are consulting and advising about you in the *Roman Senate*, your City will be taken, because in Republicks, Determinations are slow, and often ill-timed. Learn therefore upon other urgent Occasions, not to recur to the *Romans*, since emergent Dangers require speedy Assistance, and not Advices.

L E T T E R L X I X.

To Sir **Thomas Moore.**

He is Commanded by his Majesty to go to the Schools of the Philosophers, and by his Commission, to blot out of their Writings these Words. He who Commands, ought to be better than he who Obeys. He is not fit to govern Men, who is a slave to his own Passions.

TO shew you the great Esteem we have for your Virtue, which is much celebrated in *Parnassus*, we have determined make use of you in a weighty Affair, in reference to our *Literati*, whose Elaborate and Virtuous Works, we daily cause to be examined by our Revisors and Censors, in order to render 'em completely perfect; and knowing that many Philosophers who are in love with Virtue, and Morality have laboured with their Tongues, to persuade Men to an orderly, civil way of living, and left behind them many excellent precepts, persuading themselves they would be read, and put in practise.

But observing, that the greatest part of Mankind pass from Omission to Contempt, the most precious Maxims, and act

quite contrary to what our Philosophers have taught 'em ; that the honest endeavours of our faithful Servants, who have Foolishly strove to reduce the Lives of Men to perfection by their fine Sentences, may no longer be ridicul'd ; we hereby give you Commission to expunge out of their Books these Sayings ; *He who Commands, ought to be better than he that Obeys. He is not fit to govern others, who is a Slave to his own Passions ;* for the Practice of the World has long contradicted these Maxims.

L E T T E R LXX.

To the **Secretaries of State.**

They are advised by his Majesty, to keep the Works of Cornelius Tacitus in their Cabinets.

OUR Natural Clemency disposes us to do all the Good we can to Mankind, to those who are in the greatest Necessities or Dangers ; and therefore we do not neglect furnishing you from time to time with such Records and Advices, which we know may be useful to you. The Posts of Honour which you possess, attend

attended with great Dangers ; for he who stands near his Prince, is never sure, according to the Course of Nature, to see the setting Sun ; therefore they who have refused such horrible Honours, have been wisely sensible of the hazard, and preserv'd themselves at a distance, that they might not lose their Life and Reputation at the same time. But since Ambition always finds Votaries, and the Harmonious Symphony of the World, requires all sorts of persons ; you being set apart for this particular employ, we advise you to keep in your Closets, the Works of our *Cornelius Tacitus*, tho' you neither understand or read them, that the World may fancy you Politick ; and you to preserve their Opinion, become more careful in the execution of your Office.

L E T T E R LXXI.

To Princes.

*They are advised by his Majesty alwas to keep
two Measures.*

HAVING a sincere concern for your Interest, we never omit sending you such Instructions as we judge useful for you; and therefore at this present remind you, that it will be very convenient to have two sorts of Ells or Measures, a short one to measure Services you receive from your Subjects, and a longer to measure the Favours you bestow on them.

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LETTER LXXII.

To Epicurus.

He is reprimanded by his Majesty for affirming that, in some things Men were more imperfect than the Beasts.

THough in the Letter which we sent you long since, we condemn'd our opinion, which is as scandalous as infamous; yet we are sensible we have not spirit enough; since we can never sufficiently hide you for those Vices, which are so difficultly corrected; but since no Crime is worse than Obstinacy, and that those Men who have got credit by an Opinion, tho' ever so contrary to reason, are yet ashamed to recant it; chusing rather to destroy themselves than their Credit; we shall not take the trouble of persuading you to change your Sentiments; hoping that your doctrine will be receiv'd only by the Beasts, and that Men will not lay aside their Rationality, in order to pursue Lewdness blindfold; since true Enjoyments are always attended with Knowledge; wherefore your sect will have more Infamy than Satisfaction, and shall be more abhorred than followed. Yet we are not willing to omit

reprimanding you severely for the Calumnies, and base Reflections you have utter'd against your own Species; by asserting, that in some things Men are more imperfect than Beasts: perhaps, because you have instituted a Brutish way of living, to promote the number of your Followers, you do all you can to prove them superior to Men, despising the last as so many Abortives of Nature; not looking on them as the Sons of the Almighty, and to prove your Opinion, urge the imperfection of their Knowledge, the Defects of their Beauty, their Natural Nakedness and want of Defence; as if God had been wanting to Man, because he did not endue him with the Knowledge of all things, without exposing him to any Misfortunes, because he did not make him a God, as well as himself; and that Nature had been unkind to our Senses, which are the Servants of the Intellect, because she made them imperfect; so that according to your Desire, and to satisfy your Complaint, Man should have been endued with a Perfect and Divine Understanding; such a one as should have had no need of Senses, should not have been subject to Errors; or of the Nature of such Senses, which are in appearance not so exquisite and perfect as those of Beasts; to please your Fancy, Men should have

have had the Eye of an Eagle ; the Ears of a Fox ; the Nose of a Dog ; the Taste of a Crane, and the delicate Touch of the Ermin or White-Weefel : This is the Substance of what they insist on, who by applying themselves to new and extraordinary Topicks, in order to gain the Reputation of great Wits and Ingenious Men, shew themselves, in the Opinion of the Wise, to be Fools and Mad-men ; because they ought not to start new Opinions, without some solid and evident Foundation for the establishing of 'em ; since all Men are not more disposed to make use of their Ears, than their Eyes, and to embrace an extravagant Notion, without any other reason, but because some Man of Assurance has pick'd a hole in the old *Hypothesis*.

We are as much astonished as offended, to consider that Men should have the Presumption to accuse Divine Providence, and being weary of Wonders, should apply themselves to wish for Imperfections ; because they, instead of admiring the Works of our Creatour, calumniate his Choicest Master pieces , as if they understood more than he, deserved more than he had granted, and that his Favours were as prejudicial to them, as they are Fatherly and Useful.

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'Twas not sufficient that God first Created Man out of Dirt, before he transform'd him into Flesh, to prevent his Pride, and bridle his Ambition; since notwithstanding this, tho he knows himself frail, and daily beholds Death seizing on his Fellow Creatures, the Lords of the Creation; yet he has the hardiness to despise Nature, and complain of the Almighty's Justice, because he has not allowed him Commerce with Angels, nor Liberty to mount above the Stars; wherefore the Divine Wisdom could never have stamped its own Image, better than on Clay; not because at that distance from Heaven, he fear'd the Rebellion of his Creatures, but to mortifie the Pride of the aspiring Worm.

But to Argue the Case with you, what Advantages do the quick Senses of some Animals, thro' the largeness of their Organs enjoy, comparable to the Sensations of Men? Do you think it a Perfection in the Eye of the Eagle, that it is not alter'd by the Rays of the Sun? Does it appear to you a Perfection in the Smell of a Dog or Vulture, to trace out the stinking Atoms of a dead Carcass? Can a corrupted Appetite be called a perfect one?

But the Temper of Man is always restless, always desirous of Novelties, wherefore

fore to satisfy our Prospects, Mountains are leveled, and many Years Labour spent to compose a Delight of a few Days, for Objects, unless they are prodigious please not. To gratify our Ears, we have more Musicians than Husband-men; to please our Palate in one Supper is contained the Magnificence of an Age, in one Dish the Rarities of many Provinces, and a whole Patrimony is devour'd at a Morsel; To gratify our Smell, we transport Gardens on the Sea, purchase Odours to Perfume the Air; and to satisfy the Touch, our Amorous Practices are as Infamous as Pleasant.

And how can you complain, that Men are defective, since you see the most Glorious of Animals do more for Beauty, than Nature requires of 'em; lose their Liberty, as if it were impossible to be Lovers and not be Slaves, and fill whole Books with their Amorous Vanities? And in fine, as to your coming Naked into the World, you ought rather to wonder at it, than be dissatisfied, for Beasts are not more perfect than Men, because they come into the World Armed, having more occasion for Defence; whilst all their Arms are but the Works of Nature for the Service of Man, for whose Use Swords were invented, Arsenals built, Armouries erected, Fortifications made, and Houses secu-

secured. Desist therefore lamenting your Condition, for if you are not satisfied with being a Man, you will deserve to be transformed into a Beast.

LETTER LXXIII.

To Hypocrites.

His Majesty doth not condemn their Way of living, and gives 'em free Liberty to introduce it in all Places.

SINCE the World being full of Men who are subject to Sin, cannot be changed into a Heaven of spotless Inhabitants, and that there must of necessity be Sins, as long as Mankind shall endure, we cannot condemn those, who not knowing how to be good, are at least willing to do all they can to appear such, to be thought so by their Neighbours, and pay an outward Homage to that Virtue they do not possess.

For which Reasons we tolerate your Way of living, and grant you free leave to introduce the Exercise of it in all Places when Vice cannot be intirely banished. 'tis the best way to Conceal it, as it is a lesser Evil to Sin in the dark, than in the Publick Eye of the World, by way of
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Ostentation. The Crime which is attended with open Lewdness, and the Sin which carries Scandal with it, are the most grievous, because they give an Ill Example; when Reason cannot support the Mind against the Frailties of the Flesh, 'tis better to hide the failing, than to discover it; and by the Prudence of our Management, to render the Sensuality more worthy of Compassion. When we Sin without shame, there is no hopes of Amendment; when we Glory in the Crimes we commit, then we proclaim open War, and become implacable Enemies to Virtue. He who has shaken Hands with Shame and Fear, is never likely to repent.

Crimes Publickly committed, and defended with Obstinacy, never leave us till Soul and Body part; for he who Gloried in defending 'em, can never submit to the shame of confessing 'em: Hence it happens, that many are contented to lose their Souls, rather than quit their Opinions; the Devil having persuaded 'em, that 'tis better to go to Hell in Reputation, than to quit an Error with Infamy. So long as Vices are concealed, they offend Nobody, but him that is Guilty of 'em; and he who hides 'em with Hypocrisie, in some Measure atones for his Guilt by his Modesty.

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'Tis true, Hypocrisie is the Counterfeit of Sanctity, the Sepulchre of Vice, and the Mask of Virtue; yet 'tis a sign of Modesty, and wherever we find it, 'tis an argument that Virtue has not lost all footing there. He who does Ill, and Preacheth up Goodness, forfeits not his Reputation, tho he loses all his Virtue, for he removes Scandal, and though he merits no Praise, yet he is worthy of some Compassion, since it argues he wishes well to Virtue, who shews it in his Discourses, tho he cannot live up to it: But he who despises the Stings of Shame, soon conquers all Remorse of Conscience.

No Sin is more Grievous, more Odious, or more Detestable, than that which is committed Impudently, because 'tis backed with Pride, and defended with Force: whilst Men Sinned with Caution, they never fell into any Excesses; many retaining Shame, and being good by way of Complaisance, tho they were not so by Inclination, have by Degrees and Custom become Enemies to Vice, tho they were not so by Nature, and made a Virtue of Necessity. In short, Private Vices are Dead Carcasses, or at least, Bodies with little Life in them; but when they are not only Publick but Triumphant, whilst Men Glory in indemnity, and are secure in their Licentiousness,

tiousness, their Vices can never be rooted out, but with the Machines that Support them, and those Arms that Defend them.

L E T T E R LXXIV.

To the **Spartan Republick.**

She is Commended by her Majesty for her Diligence in preserving her Liberty.

SO Commendable is your Diligence in preserving your Liberty, that knowing your Merit, we have Honoured all the Feasts which are Celebrated in *Parvausus* by your Citizens with our Royal Presence; and by this Letter, we assure you of our Favour, Protection, and Readiness to assist you. There is nothing in this World more repugnant to Nature than Slavery; for Man being like the Almighty, who is infinitely his Superiour, cannot submit to serve another who is only his Equal.

Wherefore, the Genius of Man could never suit itself to Slavery, either for Necessity or Convenience, for no Reason can persuade the Admittance of Authority in the State of Equality, nor any Superiority of Nature; and therefore, after Principality

cipality was introduced, they who designed to Govern, finding no Reason sufficient to convince the People of the Necessity of this Point, found Ways to deceive, till they had render'd themselves strong enough to be feared. And as it is not easie to pull out the Eyes of Inclination by Power, and govern Ignorance by Cunning; so they unsheath'd their Swords, under Pretence of defending 'em, and secured their Majesty by Force. And since the Natural Repugnancy to Slavery cannot be sufficiently tamed without Violence, the more their Dominions and Ambition increased, so much the more have they improved the Means and Arts to retain their Subjects in Obedience; wherefore, those Measures which have been formerly laid aside as wicked, have been reassum'd as useful, whilst Princes finding they could not Govern without Danger, have sold their Reputation to secure their Government, and opposing Force to Hatred, overbalanc'd it with Fear. In fine, Power having got the Superiority over Inclination, and a considerable part of those Peoples Goods, who knew not how to defend them any longer, being fallen in the Hands of a single Person that was able to seize them, Poverty began to advise Obedience, and render a necessary Slavery more Familiar.

liar. Thus the Estates of the Publick, making up the Patrimony of him who had Power, obliged Poverty not to reflect on Subjection, whilst they who were born in Misery, had neither Capacity, Thoughts, nor Time to consider of Dominion. Necessity made them pay Incense to those whom thought they to be Gods, because they were Powerful, to serve them for their own Advantage, and love 'em out of Interest. Thus Tyranny got Footing in the World, and made itself Respected; because the few who consider'd of it, thought it not the wisest way to oppose its Progress; whilst others either did not discern, or had not the Power to Destroy it.

Some being brought together by Chance, and afterwards united by Necessity, formed that Assembly, or meeting which is called a Republick, and putting in Common, not only their Goods and Children, but their Lives and Affections, have instituted a wonderful manner of serving with Reputation, to command with Liberty; and their free Empire being established by the Laws of the Community, formed an unusual Wonder of a Government in the Multitude; for what can be a greater Miracle, than that Men should be able to agree in Dominion, preserve a moderate Ambition in the midst of Authority, and suppress Pride in the height

height of Greatness. So Dominion which seemed impossible to be preserv'd in one single Hand, was found more lasting and durable, and less dreadful, when divided into many Parts, united to form a Body unable to Act without the Advice of the Members; for Subjection by turns, was not esteemed Grievous, because Honourable, but rather Noble, because it was Free. You therefore who were born under so blessed a State, do well to use your utmost Endeavours to preserve your Liberty, which is the most Inestimable Jewel Man can Possess; adhere then to this Opinion, that 'tis better not to live, than to live in Slavery; for he who forfeits his Liberty, loses more than half his Life.

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LETTER LXXV.

To *Curtelans*.

They are Honoured by his Majesty with certain Privileges and Immunities.

SINCE Humane Frailty cannot entirely sustain the weight of Virtue, since the Senses easily grow Familiar with Vice, whilst the Accesses of the Soul lye more open to Delight, than Reason or Arguments; since the Excellency of the Object, violently affects the Appetite, enslaving the Minds even of the wisest Men, who acknowledge no Prudence below the Girdle.

We shall not for the future Condemn but Excuse, and Compassionately protect your Profession, since you all act the same Thing, prompted by the Powerful Motives of Nature, Inclination, or Necessity, which over-balancing your Duty, or the Convenience of living honest, easily procure your fall: And this may be said to your Advantage, that you who part with your Modesty to oblige your Lovers, do more good to Mankind, than those idle vain Beauties, who affect Admiration from a Man they never give the least hopes of

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Enjoyment to, which produces more Torment than Pleasure.

Since Honesty depends more on Opinion than Reality, is more useful to a civil life, than to any Rule of Nature, it cannot be thought as Necessary as it is Convenient; for tho too frequent Communications of this kind are usually attended with Barrenness, yet on the other Hand, too much Chastity would be a hindrance to Generation. 'Tis true, the Bridle of Honesty is necessary to moderate the Passions, and to restrain the Inclinations of the Female Sex, which are more prone to Lewdness than Men; yet 'tis as true, that this Restraint is more agreeable to order than Nature, and that Men to preserve their Dominion, pretend to Condemn what they admire, and Chastise what they love. But let the true Reason be what it will, if Honesty were once destroyed, Men would lose the Command of Women, and the Satisfaction of enjoying 'em without a Rival; for as Beautiful Objects raise not our Curiosity, unless they bring Wonder along with 'em, so neither are they Delightful, unless they are Particular, and not Admired, except conceal'd. Women who at the same time break the Bridle of Honesty, the Stocks of Slavery, and grow Lewd in order to live with more Freedom, will sooner conform

form themselves to the real Laws of Nature, than to the Imaginary Maxims of Reputation, by which they lose the Merit of their Beauty, which is never coveted, but when it is sigh'd after ; therefore, they who are Prudent Women, sell it for plenty of Money and Entreaties, being sensible, that an Honest Woman when Impudent, is more odious than a Modest Harlot. Wherefore we are willing to give you the Title of Benefactrices, to recompence the Danger you run in dying in an Hospital ; for since the Malice and Interest of Men have discredited your Wares, you are not to be Condemned for endeavouring to make Provisions for old Age ; and we have resolved to grant you certain Privileges, which are these : That you may Rob without any Obligation to restore ; Feign, Dissemble, never speak Truth, Enjoy without Loving, Weep when you please, Transform your selves into Variety of Shapes ; Ask without Modesty, Fleece without Mercy, Conceal your Hatred, Despise your Lovers, and Revenge your selves insensibly of the Injuries they do you, by those memorable Favours, which may make them languish in the Powdring Tub.

L E T T E R LXXVI.

To Quintus Curtius Rufus.

He has Notice from his Majesty, of an Improbable Success, which is related by him.

Lancelottus was an Abbot in Italy, that liv'd in the 17 Century.

SEcundus Lancelottus, our beloved, learned, and diligent Observer of the Vanity of Writers, having lately laugh'd at your History of *Alexander* the Great, we had the Curiosity to enquire the Occasion of it; because you are generally esteem'd, and your Writings thought perfect in every particular. But having seen the Battel of *Arbela*, betwixt *Alexander* and *Darius*, we could not forbear Laughing, as well as he who perus'd your Account of it; where you affirm, that on *Darius's* Side there fell an Hundred Thousand, but on *Alexander's* no more than Thirty two: However, for better Information, we design'd to have sent for *Alexander*; but being dissuaded from it by *Lancelottus*, who to save us the Trouble, promis'd us to Register this Relation amongst the grossest Errors; we leave him at present that Trouble, with the Honour

he has acquired on many Occasions, by undeceiving the World in several Absurdities, which have been impos'd on Mankind, and receiv'd by them for Certain Truths. We were willing to give you Notice of this, that you might, if possible, prevent the Shame, which *Lancelotus* is preparing for you, by an early Recantation of this Error; for 'twill be much more for your Credit, to confess a *Lapsus Pennæ*, than to maintain a Lye with Obstinacy.

LETTER LXXVII.

To the Grecians.

They are Commended by his Majesty, for introducing the Olympick Games, for the Exercise of their Youth.

WE were very glad to hear, that you had introduced Wrestling, for the Exercise of your Youth; and that laying aside Eloquence, which was arriv'd to too great a Perfection, for the Safety of your States, you design to reward Strength of Body in your Publick Solemnities. You have done wisely, to

take away that Emulation in Eloquence, which your Citizens were too much inclin'd to; Words being sometimes as dangerous as Arms: For aspiring Pride is a constant Companion to Excellency; nor can there be a stronger Charm to bewitch the Common People, than an Eloquent Tongue. The Artifices of Eloquence may be very prejudicial to the Interests of your Country; because Volubility of Speech insensibly attracts the Applause and Affection of Auditors, which naturally produce Authority, and renders the Power of the Lawful Magistrate Contemptible. But we hope, this new Exercise of Wrestling will for the future so educate your Youth, who were grown vitious, slothful, and effeminate, that they may be of Service to the Commonwealth; whilst each vying for the Crown of Victory, will inure himself to Labour, and become Active, by continual Practice.

Indeed the eager Desire of Glory, sometimes renders the Spirits too vigilant and restless; for they who are once stung with Ambition, know no Resting-place, till they have attain'd their Extravagant Desires: wherefore Men of Extraordinary Parts, tho' they may be useful, should always be suspected in a Republick. But that Glory which depends on the Applause

of the Spectators in your *Olympick Games* can give you no Jealousy, because it does not influence the Victors out of the Bounds of the Wrestling-Ring, which narrow Precincts confine their Glory. Take Care therefore to preserve this Custom, which will always be beneficial to your Country; for it will be an Antidote to preserve your Youth from the Infection of Idleness, and by the Recompense of a Vain-Glory, will produce you a Real Advantage.

L E T T E R LXXVIII.

To Plato.

He is Commanded by his Majesty, to take this Saying out of his Books; He cannot be Powerful, who is not Just.

YOU ought not to be surpriz'd, that the Esteem, which we always had of your Vertue, does not exempt your Works from Censure; which being full of Excellent Notions, and more than Humane Erudition, have deservedly acquir'd you the Title of Divine. For since the Times cannot be accommodated to Books,
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it's necessary that Books should be adapted to the Times; that our *Literati* may not be Derided, instead of meeting with that Applause they deserve. The World can never be renewed, till its Customs are altered; For tho' the Wheel of Humane Affairs running perpetually about, returns the same Signs, that were grown Old in Former Ages, which are received as New, by those who never saw 'em before; yet so fickle is the Temper of Mankind, that they immediately apply themselves to find out New Inventions. Therefore Universal Propositions, which have been received in one Age, have been condemn'd in another; and many Writers, who have been esteem'd as Oracles, have experienc'd, that Customs are not so easily imprinted on the Minds of Men, as their Instructions are in Books. We command you therefore, to expunge this Saying out of your Works, *He cannot be Powerful, who is not Just*; because this Opinion is daily contradicted by the Practice of the World. And they who do not suffer themselves to be lulled asleep by Politick Allurements, whose Eyes are not clos'd with the Dreams of Flattery, who are not bias'd by Interest; nor, like the Courtier, pretend to believe what they do not; and extol Impiety, as advantagious to the People,

People, need no great Capacity to learn, much Light to perceive, nor much Labour to discover, how Force is distinguish'd from Reason; how different their Pictures are, and how contrary their Steps. You see, the Cabinets of Princes are not so well provided with Divines, to examine the Scruples of their Consciences; as with Politicians, to distinguish the Maxims of Authority. The most Powerful thinks himself happy, when he is not oblig'd to give any Account of his Unlawful Actions, to any but his own Conscience, which will readily absolve him.

And when Councils are held about Invading neighb'ring States, the Means of Defending them are resolv'd on, so soon as they are usurp'd: For Princes, who write their Unjust Pretences in the Blood of the Innocent, preferring the Sword of Pow'r, before weak and disputable Reasons, Register their Usurpations amongst their Glorious Triumphs.

He who should pretend to Acquire a State by Declarations, Manifesto's, and the Arguments of Advocates, would find himself derided by all his Subjects; who will be convinced by no other Arguments, than those of Steel. Virtue is much properer for Private Men, than Princes, because it brings more Reputation than Advantage along with it.

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Therefore they who have design'd to advance themselves to Power, have left Reason at Home, and placed the Justice of their Cause in their Swords; for Pretensions to Kingdoms are not discuss'd in Courts of Judicature, but by Armies in the Field; and the Enterprize seems more Glorious than Discreditable; because the Glory of Acquiring a State, over-balances the Injustice of Usurpation; and the Conquerour receives more Applause than Reproach, whilst his Force and Fortune are more dreaded, than his Violence or Tyranny considered. Wherefore since the Vigour of a Pretension, depends more on Force than Reason, Men have done all they could to render themselves Powerful, to prevent their being oppressed. Thus Monarchies were founded, and preserv'd by Injustice, longer than those States which depended on Equity; because the Government of Kingdoms requires another kind of Application, than poring on Books.

In short, we must confess, that Virtue is no true Foundation, or safe Support for Power; which being sometimes engag'd with Vice, oppos'd by Treacheries, and attacked by Villanies, cannot secure it self any otherwise, than by the same Arts which gave it Rise.

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In Affairs of Importance, Reason is not measured by Greatness, nor Greatness by Reason ; for the Possessor finds no trouble in Usurpation, the Scruples of his Conscience being lull'd asleep with the Delights of Grandeur.

Reasons never prevail, but when the Authority of the Judge is greater than the Force of the Pretenders, who recur to Justice, when they cannot make use of Violence. But when Power has Superiority, the things desired are not asked but attempted by Force; for he who is able to do himself reason, will not expect another's Leisure to decide his Cause.

Many therefore have thought every thing Lawful which was Advantagious, and looking on States, not as Fiefs of those who possess 'em, but as a Patrimony of the World in general, have snatch'd Dominion out of the hands of him who possess'd it; esteeming Principalities the Gifts of Fortune, and that he had the justest Title who was able to acquire and maintain 'em.

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LETTER LXXIX.

To Marcus Tullius Cicero.

He is condemn'd by his Majesty, because he derided the Rites of the Augurs or Soothsayers, observed by the Romans.

WHEN *Thucydides* our Learned and Famous Writer declared, that *Ammodius* and *Aristogiton*, who were held in great veneration, and esteem'd by the *Athenians* as Tutelary Angels, were infamous for their Luxury, we were much offended with him, as we are now with you for having derided *Augury*.

He who loves his Country, ought not to raise Doubts of Religion amongst the People; since nothing can be more prejudicial to the Republick, than introducing Novelty in Religion; it imports not the Prince, that his People be deceived, provided they are quiet. Things grown old by Custom, convenient in Appearance, and strengthened by opinion, cannot be alter'd without Danger. The Spirits of Men are not so easily managed as their Bodies are governed, and since the Orders of Religion are the most solid Foundations of Policy, they should

should not be changed, for fear of weakening the State.

Those who have been ambitious to be thought Masters of new Inventions, have precipitated themselves into Impiety, and, whilst they have endeavour'd to shew their Wisdom by discovering an Error, have rais'd Disturbances in the State, and the punishment they have met with has prov'd them Fools.

But you, of all Mankind, who have taken care to stifle Tumults and Innovations in their Infancy, whereby you have deservedly obtained the Title of Father of our Country, should not have been guilty of this Error, especially since you know the People are never so modest as when they are ignorant. And tho the Rites of the Soothsayers are vain and superstitious, so long as they are not prejudicial to the publick, they ought to be conniv'd at: there are many other things worthy of laughter in your Religion; nor is any persuasion entirely free from Superstition, but Prudence and Policy advise us, not to persecute 'em.

Wherefore you have not done wisely to suppress the Superstition of *Augury*, with the hazard of opening the Eyes of the Common People, for they may chance to discover the Cheat, and shake off that Burden of

of Tyranny, they have so long groaned under.

LETTER LXXX.

To the **Romans.**

They are Reprimanded by his Majesty for introducing the use of Gladiators, and exposing condemned Persons to that Bloody Exercise.

NEver did there arrive in *Parnassus* more inhumane Piece of News, than that of your Barbarous Custom, to make Gladiators fight in your Publick Theaters, and condemn your Criminals to the same Exercise.

The Bloody Custom of Sacrificing Prisoners on the Tombs of deceased Hero's to appease their Ghosts, which was Practised by the Superstitious *Trojans*, ought to have been buried in Oblivion, and not revived amongst the *Romans*. Such inhumane Rites should not have been Recorded in Books much less Represented in Theaters, lest the very Beasts themselves should be scandaliz'd, and Posterity blush to find themselves descended from those who destin'd Victims of their own Kind to impiety.

We cannot conceive how Humane Nature could without Horror, stedfastly behold such Spectacles ; we wonder that the Eyes of the Spectators instead of being Deighted, were not Blinded ; that such inhuman Murders should be termed Sports, and that Glory should be purchased by such Cruelty.

The Gladiators being accustomed to behold Death, have learn'd to despise it, whilst the hopes of a Triumph whetted their Courage, and banish'd Fear. But what Advantage can the Republick reap from this Custom ; in which the Gladiators learn to Fence, not in order to defend themselves, but wound their Adversary ; not to avoid Death, but meet it ; not to preserve themselves for the Service of the Republick, but to please and humour the inhumane Spectators ? Nor can so true a Contempt of Death amongst so vast a number of Persons, be approved by those Politicians, who understand the Consequences of acquainting the People with the Use of their own Strength.

It is not Prudence in a Republick to entertain so considerable a number of Desperate Fellows, who, whilst they serve to heighten the Curiosity of some, endanger the Liberty of all ; and it is an Extravagant Error in Government, to divest the People

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People of the terror of Death, since he who knows no greater Fear than that of Death, cannot be sensible of any stronger Bridle. Woe be to Princes, if the Chain of Religion were not Armed with the Horror of Death, because he who hath once conquered that Fear, is Master of Force. The Cowardize of Subjects has been always less dangerous to Princes, than their Courage or Bravery; and tho Meanness of Spirit is not serviceable in War, 'tis properest in Peace; and Princes should never let Subjects know their Strength, lest being able to defend themselves they should become Masters of their own Liberty, there being no way to govern those that are void of Fear: for he who obeys not out of necessity, if he knows the Pleasures of Liberty, will soon find the means to make himself free.

These will be the necessary Consequences of entertaining many Gladiators; but then in relation to condemned Criminals where is the Prudence? where the Policy? where the Punishment of Crimes? the Damage of Offenders? the Decorum of Justice? the Horror of Spectators? the Example to the Wicked? if Punishment is transformed into Glory, Scandal into Applause, Fear into Buffoonry, and Chastisement into Reward; this is not to punish, but to encourage Malefactors, not to deter,

but entice the Wicked, whilst he who was destin'd to be the sad Spectacle of Infamy under the Ax of the Hang-man, passeth to the Tryal of Valour and Glory by the Shame of his Competitor.

Hence judge what we could say to you on this Subject, and therefore not to be superfluous, we shall only tell you, that where Punishments are not exemplary and terrible, the Number of Delinquents will soon be equal to that of the Citizens

L E T T E R LXXXI.

To *Marcellus Ficinus.*

He is commanded by his Majesty to blot out of his Books that Saying, Omne pulchrum bonum.

TH E Honours we have formerly shewn you, may serve for Proofs of the Affection and Respect we have for your Merits; having order'd your Works to be revised, and being informed that there was more Wisdom than Ostentation in 'em, we had determined to have them registred amongst such as have escaped the Reach of Criticism. But upon the earnest Entreaties of some of our *Literati*, who arriv'd

at *Parnassus* *Lame*, *Dim*, *Hungry* and *Ragged*; we command you to expunge that Saying out of your Books, *Omne pulchrum bonum*: for these poor Men have been reduced to these woful Circumstances by the most beautiful Women.

L E T T E R LXXXII.

To the **Spartan Lady**,

*Who kill'd her Son because he fled from the
Battel.*

SO unnatural and brutish was your Affection to your Country, that we cannot avoid condemning it, declaring that we are unwilling to receive you into *Parnassus*; being satisfied, that the Ambition of gaining Esteem in *Sparta* and Reputation in the World, has made you murder your own Son, only to be thought a faithful Citizen. And certainly, 'twas only Ambition, which is so prevalent in your Sex, that spur'd you on to commit so horrid a Crime; for 'tis impossible that the Love of a Woman, which is seldom disinterested, can be greater towards her Country than her own Son.

If your Son left the Battel at a time when he could be no further serviceable, he did
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no Ill, nor was his return from thence any ways Scandalous; for since his staying there could be of no Use, Death was not necessary; nor could he possibly have been guilty of a greater Folly, than to have been kill'd out of a Bravado.

LETTER LXXXIII.

To Nicholas Francus.

BEing informed that you make a Practice of censuring the Actions of Princes, and compose sharp Satyrs on them, we thought fit to admonish you of your Error, and to advise you to apply your self to some other Profession, more profitable and less hazardous. 'Tis dangerous even to instruct Princes, much less to find fault with them, for they cannot endure to be thought either Ignorant or Vicious. The Vices of Great Men who are incorrigible, ought not to be reprov'd, and a vain Zeal to that end, is often mistaken for Malice. He therefore who will not flatter them, ought at least to be silent, and great Wits should employ their Parts on other Subjects; for they who have long tongues, have generally but short Lives.

L E T T E R LXXXIV.

To the Ottoman Emperour.

He is Reprimanded by his Majesty, for boasting, that his Empire depended on his Sword.

WE have not so much admired your Courage, as we have been offended at your Imprudence, since your Tongue has endanger'd the Triumphs of your Sword: Finding your self loaded, but not satisfied with Victories, in the midst of a Triumphant Army, after you had Conquered many People, and made your Rivals and Competitors in Empire your Vassals, being puffed up with Glory, and full of Pride, and as ambitious as imprudent; you boasted, that you were indebted for your Empire to nothing but your Scymitar; an Ostentation worthy of a valiant Captain, and equal to the Merit of an Heroe, had not your Sword been supported by half a Million of Soldiers. You ought to consider, that you are but one Man in Power, tho' you are more in Authority; and that your Strength depends on the Multitude, which consist

to many Persons. Wherefore 'twas not
consistent with your Interest, to discover
your Tyranny, to boast of your Injustice
and Impiety, by removing the Blindness
and Ignorance of the People, who only
follow you behind, because they know
not the proper Means, tho' they have the
power to go before you. For since those
Kingdoms you have got, and the Monar-
chy you have formed, depend wholly on
your Sword; were the Ignorant People
sensible of this, as you your self are, you
would soon have as many Monarchs over
you, as you have Foot-Soldiers. Woe be
to Princes, if the People were once sensi-
ble, that the Earth belongs to Men, and
that it was given them as an Inheritance
Common, by God; that the Possession
of it, is his who can get it; the Dominion
is who can usurp it; and that Nature,
which is an Enemy to Subjection, admits
no Superiority of Degree, when there is
equality in the Species; nor of any Juris-
diction, except that of Necessity. Since
according to the Laws of Nature, which
are the most just and perfect Rules of
Life, the Estate belongs more to him
who wants it, than to him who posses-
seth it.

Unhappy is that Government, where
those who serve, know how little Dif-

ference there is betwixt themselves, and him who commands 'em, who consider, that the Law of Servitude depends more on Custom than Nature; and know that the Free-Man is the Monarch of Himself.

Since therefore the People serve, only because they are insensible of their Slavery, and are unacquainted with the Means to obtain Command, it is not the Interest of Princes to undeceive e'm.

All Mankind, by the Right of the Sword, and Prosperity of Fortune, have equal Pretensions to Monarchy; but he who hath once obtain'd it, should cloak his Violence, and disguise it under the Mask of Justice, to conceal his Ambition the better, and wipe out the Footsteps of Tyranny. The World has been divided more by Force than Title, more by Sagacity than Reason; and if the first Rulers were Usurpers, their Successors may pretend to Principality by Custom, but not by Reason: For the World standing in need of Artificial Justice, when Natural fail'd, was obliged to seek for Judgment, to determine Strifes: Wherefore Mankind elected Judges, who afterwards found the Means to make themselves Princes; for having tasted the Sweetness of Authority, they lik'd it so well, that

they endeavour'd to retain it for themselves, under pretence of serving others: so Judgment was transform'd into Domination, and Voluntary Submission into Necessary Servitude. Wherefore you have done very ill, to expose your Tyranny, and to shew, that Dominion is Lawful, wherever it can be defended; and Reasonable, when it can be usurp'd.

LETTER LXXXV.

To Lovers.

They are Blamed by his Majesty, for their Impertinent and Useless Complaints.

WE are daily so pester'd with your Complaints, and offended with your Lamentations, that we cannot forbear severely Reprehending your too Effeminate and Shameful Custom of having Recourse to Tears, and venting your Grief to our most Beloved Muses: whilst stuffing whole Volumes with your Ridiculous and Nauseous Follies, you plague Mankind with your Extravagant and Unnatural Praises, never naming your Mistresses by name, without ascending above the Skies;

Skies; nor complaining of their Frowns, without descending to the lowest Regions of *Pluto*. These Levities are derided by all Prudent Men, and even by those who formerly have been as much in Love as your selves. Be wiser therefore for the future, and lay these Vanities aside, which serve only to increase the Natural Pride of Women; and have recourse rather to your Purse; assuring your selves, that Money will sooner ease you from your Torments, than Sighs.

L E T T E R LXXXVI.

To *Theophrastus*.

He is Prais'd by his Majesty, for Prohibiting the Use of Women in Common.

TO our great Satisfaction, we have heard of your Prohibition against the Use of Women in Common; which will deliver the World from an infinite Number of Disorders that are occasion'd by that Sex. Tho' Property proceed from Envy, and Security of Possession is inconsistent with Inequality of Condition; yet since Envy cannot be remov'd, 'tis good
to

to take away Confusion. Nothing is more naturally or earnestly desired than Woman ; for tho' she is not the most perfect, she is the most agreeable of Creatures ; And since the only Beauty may be desir'd by many, tho' not quietly enjoy'd by a few, 'tis necessary that one should be confin'd to one, in compliance to Political Order. For tho' Nature meant we should enjoy all things in Common, yet when Covetousness got footing in the World, to prevent Disorders, Men were obliged to divide their Goods, and assert their Property by Power, against Usurpation. Wherefore 'tis fitting that should be possess'd by one, which cannot be enjoy'd by many ; and 'twas but reasonable, the same Rules should be observ'd in Love, since Men esteem Beauty their chief Property. Besides, that natural Affection may not be entirely diminish'd out of the World, 'tis necessary Men should fancy they have that Security in their Wive's Vertue, which they really have not.

L E T.

L E T T E R LXXXVII.

*To the Athenians.**They are Blamed by his Majesty, for Chusing
their Judges by Lot.*

TH E Concern which we have for your Republick, obliges us to condemn your foolish Custom of Chusing your Judges by Lot, which we desire you to abolish, that Fortune may not usurp the place of Virtue. For tho' Greatness and Nobility, when they get the upper hand, frequently suppress Justice and Prudence; yet in Matters of so great Importance, 'tis not proper to commit our selves to the Power of Chance; lest by endeavouring to shun one Evil, we fall into a greater; For the Security of the Commonwealth, such Judges should be chosen, as are remarkable for Learning, Wisdom, and Integrity: For there is nothing more monstrous, than an Ignorant Judge; nor ought you to be persuaded, that the Greatness of Birth qualifies a Man for an Employment; for Nobility and Wisdom do not always go together; and the former is more resplendent in Private Families, than the Magistracy.

L E T

LETTER LXXXVIII.

To the Jewish Rabbies.

*They are Commanded by his Majesty to change
an Old Decision upon Truth.*

THat Famous Decision made in favour of Truth in the Presence, and at the Request of a Curious *Persian* Monarch, is so remote from Practice and Experience, that upon the Request of several *Literati*, who lost their Senses by Love, we have resolv'd to command you to Cancel it, and let the World know it is our Intention, that the Proposition remain yet undecided: being infinitely to the Discredit of our *Virtuosi*, that their Decisions should be so contrary to Experience, tho founded on Truth; and that they say, Things, not as they really are, but ought to be. Wherefore let the World still remain in Doubt, whether Truth be stronger than Women, Wine, the King, or any thing else: For 'tis certain, Truth is of little Force, unless supported with Power; and Women by their Beauty, Fraudulent Management, and Lying Arts, have frequently suppress'd Truth, and made themselves Mistress

In the Original to Angelo Sarzetta.

stresses of the Heart, Thoughts, and Actions of Mankind.

L E T T E R LXXXIX.

To Princes.

They are Commended by his Majesty, for using the Plural Number in their Discourse.

SOME few Days ago, several of our Learned Politicians, held a long Discourse in our Presence, upon the form of Speaking in the Plural Number used by Princes; for tho this Custom could not be reduced to Grammar Rules, nor easily understood, yet we believed you had sufficient Reason for it; because, Princes do not usually err in small Matters, much less neglect manifest Errors.

One *Literato* ascribed it to Ambition as if the Word, Us, signifying Plurality did more properly belong to Greatness and sounded better in the Mouth of Great Men: that a Prince finding himself Master of many Persons, was easily persuaded to believe himself more than one; or that he scorn'd to Discourse in the Singular Number, because, he was more Powerful than others; but to this it was answer'd, that

was not probable Princes should out of Greatness, make use of the Words, Us, or We ; for whenever God, who is Greatness itself, vouchsafed to declare his Will to Mankind, he Stiled himself I.

Another was of Opinion, that Princes spoke in that manner to distinguish themselves from their Subjects, but met with this Answer ; that so long as Princes were but Men, they could not find out Expressions which were not as proper for others to make use of, as themselves.

A Third affirmed it proceeded from this, that Princes speaking for their Person, Authority, Justice, and other Virtues, at the same times made choice of the Plural Number ; but was answer'd, that they could not make use of the Word, We, and Us, for this Reason, because they used 'em indifferently on all Occasions.

A Fourth averr'd it was, because being Masters, Patrons, and Protectors of their Subjects, they were willing to shew their Fatherly Care ; but to this it was answer'd, that by including their Subjects in the expression of their Thoughts, it would follow, that they made them participate also of their Authority, which Princes never meant to do.

A Fifth asserted, that Princes used this manner of Speaking, to give the greater Vigour

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Vigour to their Commands ; because, the Letter I, seemed to be of small Authority.

And a Sixth, that by the Words, We and Us, they did not only speak for themselves, but their Subjects likewise, from whence they receive their Greatness, Power, and Authority ; including under that Plurality, the Will of their People, whose Governours they are, and with a Reciprocal Union, Masters, Patrons, and Guardians, tho Dependant: this Reason was Satisfactory to the whole Assembly, but especially to us ; and therefore by this present Letter, we commend your Prudence and Affection towards your Subjects, who by subministring all things to you, which render you greater than themselves, do well deserve to be included in your Authority, which depends on them, tho exercised by you.

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Vol. I

L E T T E R X C.

To **Pittacus** the Wise-man of Greece.

He is Reprimanded by his Majesty for saying, that he who has a Handsom Wife, has no Vexation with her ; and he who has an Ugly one, may keep her to himself.

Your Virtue whereby you have acquired the Honourable Title of Wise-man, has not been a little discredited of late in *Parassus*, (where not only the Actions, but even the Sayings of Famous Men, are criticiz'd on by our *Literati*;) By the Arrival of an Express, which informed us that you said, *He who had a Handsom Wife, had no Vexation with her ; and he who had an Ugly one, was sure to keep her to himself.* 'Tis happy for Fools, that Wise-men sometimes err, to prevent their falling into Despair ; But Humane Understanding tho never so acute, has not a Capacity for all things.

You did not consider, that he who has a Handsom Wife, is exposed to the Torments of Jealousie, and the Danger of losing his Life, for Beauty is rarely attended with Honesty, it being impossible to take away from a Handsom Woman, the Satisfaction

faction of being Courted ; that is to say, the occasion of being Lewd ; which necessarily raises the Husband as many Enemies, as the VVife has Lovers ; many had lived much longer, had they had Ugly VVives, for the Lovers not being able to conquer the Honesty of the VVife ; conceiving, that VVomens Honour depended only on Necessity ; have made an attempt on the Life of the Husband, to take away their Mistresses Fear. Then as to Deformed VVomen, who think themselves not inferiour to the Handsom, and have as good Pretensions in their own Opinion (if they have no Gallants) rather than be without 'em they will invert the Order of Nature and VVo themselves ; these therefore are generally the most lewd ungovernable Creatures of the Sex ; whilst Pride and Contempt frequently make the Handsom Chast, in spite of their Natural Desires.

L E T

LETTER XCI.

To the Romans.

They are Condemned by his Majesty, for prohibiting Marriages betwixt the Nobility and Common People.

Our prohibiting Marriages between the Nobility and Common People, has been condemned by all our Politicians, for it does not in the least conduce, as you imagine it may, to the Preservation of your Republick. Consider therefore Maturely of the Consequences, and Wink at the Transgression of it for the future; for Repealing a Law which is once Promulgated, is as Scandalous as Prejudicial to the Reputation of a State.

Your Design in this, was, we suppose to prevent the Common People from obtaining a share of Authority, least they should give severe Proofs of that Natural Enmity they bear the *Patricii*; holding it for a certain Maxim, that he who Serves, detests his Master.

But Politicians have considered, that to secure the Nobility against the Rage of the Common People, and oblige them to detest those whom they naturally Hate;

there is no Way more Effectual or Proper, than to interest them in their Blood, and make no Scruple of Communicating Alliance with 'em ; for Intermarriage with a Plebeian, is no Infamy to a Person of a higher Degree, who covers those small Defects with his Authority. Even Princes e'er now, understanding the Necessity of this Communion on urgent Occasions, have shared their Estate and Honours with their Subjects, and so obtained that Security which no other Means could have procur'd 'em.

And since 'tis your Interest to preserve the Common People, who are the Foundation and Support of your Republick 'twere necessary for Policy to allow Marriages betwixt them and the Nobility that they may not imagine they are a separate Body, and set up for themselves.

LETTER XCII.

To **Conradus** the Emperour.

He is Commended by his Majesty, because at the Seige of Weissembourgh, he granted the Women leave to go out of the City, and carry what they liked best with 'em.

THE Prudence and Policy which you used at the Siege of *Weissembourgh*, when you granted the Women Liberty of carrying what they valued most out of the Town with 'em, has been mightily applauded in *Parnassus*. Wherefore by this present Letter, we both commend the Stratagem you made use of, and your Faithful observation of your Word, which ought to be the chief Virtue in a Captain.

For since Women had nothing dearer than Men, you knew they would not have gone out without 'em; so by an Act of Generosity more profitable to your self, than your Enemies, you have obtained a free City, and obliged the Citizens; yet we must not omit reminding you, that if you take so much care to provide the Women with what they have a mind to; you will have more Business upon your Hands, than any Prince in *Europe*.

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LETTER XCIII.

To the **Republicks.**

*They are Advised by his Majesty, to suppress
Great Wits, and keep 'em from Places of
Authority.*

WE always have had a particular
Desire to Preserve Republicks
because, being Enemies to Tyranny, their
Constitutions are more agreeable to the
Liberty of Nature, than those of any other
Government. Wherefore we advise you
not to employ Sprightly VVits in Offices
of great Trust or Importance, and to have
a particular Eye over such, whose peculiar
Qualifications are esteem'd by the People
and look'd on as the Pillars of the Re-
publick: For Ambition naturally enters
where the Current of Respect is turn'd
which will make them apply that Sprigh-
tiness and Vigilance for their own pri-
vate Interest, which their Country had
Right to. Knowledge generally teaches
Men to be wiser for themselves than an-
other, and has often spurr'd 'em to the
Execution of Resolves, which have prove
Fatal to the Liberty of their Country.

Mod

Moderate Wits are most serviceable to Republicks, in whose Senates none should present, who are capable of Correcting the Resolves of the whole Assembly; or an Extraordinary Capacity soon produces Pride, which is a mortal Foe to Equality, and consequently produces Confusion in the State. Remember our Advice therefore, and often consider, that Republicks are better preserved by Persons of Indifferent Parts, than by Excellent Wits.

LETTER XCIV.

To the **Logicians.**

They are Commanded by his Majesty, to expunge the Sentence, Remotâ Causâ, removetur Effectus.

WE have always had a particular Esteem for your Profession, which teaches Men the true Foundations of Thinking, and solid Grounds of Argument; the most useful Learning they can apply their Studies to. But to the intent that your Scholars, who pin their Faith in your Maxims, may not be deceiv'd.

In the Original, to Lucas Bartholus.

We advise you for the future, expunge that *Remotâ Causâ, removetur Effectus*; because we are satisfied, 'tis palpably false, as appears by the daily Complaints of poor Subjects; who notwithstanding the War, the Cause of their Taxes ceases, find no manner of Respite from the Burden of their Impositions.

LETTER XCV.

To *Adrianus* the Emperour.

He is Commended by his Majesty, for his Custom of Visiting the Provinces of his Monarchy.

YOUR Custom of Visiting the Provinces belonging to your Empire, is as much commended by us, as by our Wise Politicians; who are of Opinion, that a Monarch ought not to suffer all his Orders to issue from one single Cabinet, lest by the great Distance of the Prince, the Authority of the Ministers taking root and vigour, and the Affections of the Subjects diminishing, Revolution should be form'd, and Rebellion carried on, when the Authority and Person of the Sovereign, are only known by his Name.

'Tis the Effect of Pomp and Grandeur in a Prince, to command many Provinces in the same Chamber, and to send his Commissions to Places which he never saw: But this Custom proceeds only from Pride and Distrust, nor can there be any Satisfaction in Commanding unknown Provinces. He who delegates his Authority out of his Cabinet, retaining nothing but the Name of Prince, makes himself a Statue, and is daily exposed to the Danger of having his Palace converted into a Prison, his Servants into Keepers, and his Ministers to his Masters.

He therefore who would preserve his Authority in all places, should take care to shew his Person every where; because Subjects, who know not their Prince any otherwise than by Name, when they imagine themselves despised, lay aside their Affections; and not knowing whom they serve, easily forget their Allegiance. Nor is there any danger, that his frequent Appearing, may render his Person less respected; because the Majesty of the Degree, supports the Decorum; and having something always admirable in it, can never be slighted: But on the contrary, an Affable Presence, and frequent Visits, bring Content to their Subjects, and effectually deprive Ministers
of

of the Opportunities for accomplishing their Designs: For a Prince, like the Sun, disperses all Clouds with his Presence; whereas by his long and remote Absence, such dark and gross Vapours may be raised, as can never be dissipated. You do wisely therefore, in imitation of the *Persian* Kings, frequently to Visit your remotest Provinces, and shew your self Affable to your Subjects. Tho' the Person of an Emperor may be an ungrateful Sight to those who are in love with Liberty, yet not being able to free themselves from Servitude, as easily as from the Person, (because all cannot command, and inferiors ought to obey) they will not dare to attempt any thing against the Person of their Sovereign, unless they are driven to it by Despair, the Natural Effect of Tyranny. But that Prince who is always surrounded with Fears, and prepossess'd with Apprehensions, can never be long secure, not even in a Cave; whilst the Just Prince shall be ador'd in the midst of his People. Nor can we conceive, the Prudence or Policy of chusing to be a Prisoner, in order to preserve one's self a Prince; for the Prince who fears, is never secure.

L E T

L E T T E R X C V I.

To *Aurelius Victor.*

*He is Commanded by His Majesty, to abjure
that Saying of his; Fœminarum Præ-
cepta, juvant Maritos.*

THE earnest Entreaties of our Be-
loved *Literati*, that have been
Married, have moved us to command you
to expunge that Saying of yours; *Fæmi-
narum Præcepta, juvant Maritos*: For the
Counsels of Women, which are always
either imprudent or interest'd, must of
necessity be prejudicial; and there are an
infinite number of Persons that can testifie
this Truth; who by humouring their
Wives, and complying with their Desires,
have lived infamous, and died Miserable.

L E T.

LETTER XCVII.

To Junius Brutus.

His Majesty refuses to admit him into Parnassus, till he be certainly inform'd, whether he attempted against Caius Julius Cæsar's Person out of Malice, or to restore the Liberty of his Country.

THERE is nothing more necessary, more profitable or glorious, than to undertake the Defence of our Country, Religion, and Liberty; for the securing of which, all things are Lawful: And therefore after your Attempt against the Person of *Caius Julius Cæsar*, the Usurper of the Liberty of his Country, *Torquatus*, *Scipio*, *Valerius*, and several other good Republicans, desired we would permit them to prepare you a Place in *Parnassus*, suitable to your so great Merit, as they represented it; for certainly, he who gives Liberty to his Country, cannot render her greater, or more acceptable Service. And we rejoycing to see the Governments of the World comprehended in the *Roman* Republick, and that all the Glories of Virtue depended on her; commanded you should be receiv'd with Demonstrations of

Extra

Extraordinary Honour. But their Entreaties being cool'd by the Vain Success of your Action ; when the City was rent in pieces by Civil Discords, and left without Citizens and Defenders ; whilst *Augustus* absorbing the Authority of the Senate, soon chang'd it into a Monarchy : We likewise having private Intelligence, that your Enterprize was not purely to deliver your Country, are not willing to receive you into *Parnassus*, till we are entirely satisfied of the Truth ; for there is reason to suspect you did it out of Malice, with a Design to Murther *Cæsar*, rather than to Serve your Country ; because he was your intimate Friend, you could not endure to see that Authority, which sometimes kept you at a distance from each other : For since Friends should enjoy all things in common, you imagin'd, your Friendship intitl'd you to share the Empire with him ; not considering, that all things may be divided amongst Friends, except Authority and Women.

L E T-

LETTER XCVIII.

To Publius Ovidius Naso.

He is advised by his Majesty to expunge certain Verses out of his Metamorphosis.

THE Affection which we bear our *Literati*, obliges us to wink at some Errors, that we may not disgrace 'em with those who have an extraordinary Esteem and Veneration for their Works; being well satisfied their Faults should lie hid, and leaving those who are not acquainted with 'em in their Ignorance; because we have observed that many are attracted more by the Reputation than Excellency of the Author, and consider more their Authority, than the Intrinsic Value.

But when Errors can no longer be conceal'd, when the World will no longer submit to the Tyrant Custom, no longer pay a blind Obedience to others Opinions but be Judges of Truth and Reason themselves; 'tis high time to desist from maintaining 'em, since Obstinacy would render the matter more Publick and Odious wherefore we advise you to expunge those Verses, by which you have deceived yourself and many other Writers;

Pro

*Pronaque cum spectent animalia cætera ter-
ram,*

*Os homini sublime dedit, cælumque tueri
Jussit, & erectos ad sydera tollere vultus.*

Speaking of the Posture in which Man was created, to look up to Heaven, that by frequent viewing of it, he might consider God was the Spectator of all his Actions, that he was destin'd for those Mansions of Bliss, and should therefore abstain from Ill.

The Comment is very judicious; but the Observation which it is grounded on is false. Our Beloved *Galen* has much better observed, that such a Quality suits more with Fish, Camels, *Uranoscopi* or Star-gazers, and many other Animals, who have their Eyes in their Foreheads, and can look on the Heavens without incommoding their Necks, as Men must of necessity do, when they look upwards.

Let us therefore advise you to expunge these Lines, for to verifie your Notion, Mens Eyes should be placed in the Crown of their Heads, whereas they are fixed as perpendicular on the Earth, as other Animals; who according to your Fancy, should have them under their Chin: But Nature has done wisely to incline the Eyes of Man to the Earth, that by looking

ing continually on the Place from whence he came, he may humble his Pride, by considering, that he must return to Earth again, that he will be trampled on, where he is now respected, and almost adored.

L E T T E R X C I X.

To **Artaxerxes** King of **Persia**.

He is Blamed by his Majesty, for putting Malagobifus to Death, who had saved his Life, by killing a Lion that had violently seized him, contrary to the Law of Persia, that no Person should kill a Wild beast in the Presence of the King.

SO great was your Ingratitude to Malagobifus, who by killing the Lion that had seiz'd you, delivered you from the Danger of Death, that all the Princes of Parnassus were offended at it; and we by this present Letter give you Notice of the Displeasure we conceived at so great Ingratitude, never practised before by any Private Person, much less by a Prince.

This Action will procure you Eternal Infamy, for he who receives his Life from any Man, owes him one part of that Obligation which is reserved for God; and

that Law against killing Beasts in the Presence of the King, render'd *Malagobisus* Guilty ; yet the particular Circumstance and Occasion, should have exempted him from the Penalty.

When Laws are too rigidly observed without respect to Equity, they become wicked, and their Original Design is perverted. The greatest Obligation a Subject has, next to that which he owes his Creator, is the preserving of his Prince, which is the chief of all Laws ; and the Advantage of it should over-balance any Transgression.

But we are satisfied, that private Hatred meeting with a fair Pretence, made you forget the Benefit you received ; for Princes, never pardon the smallest Offence, which with them out-weighs a Thousand Services, nor do they ever want a plausible Pretence to Cloak that Revenge under the Name of Law ; wherefore they cannot be better Served than at a distance, for 'tis equally Dangerous to do 'em Good. But Posterity shall say, that *Malagobisus* was Guilty of no other Crime, except delivering so Ungrateful a Prince from Danger.

Vol. II. Q L E T-

LETTER C.

To **Dioclesian** the Emperour.

*He is Commended by his Majesty for burning
all the Books of Chymistry.*

TO our great Satisfaction we have been informed, that you have burned all the Books that Treated of Chymistry, tho those of the Profession were much mortified by it, who pretend to gain Credit, tho they could get no Money, and have the Assurance to teach that to others, which they do not understand themselves, being Ambitious to have Admirers, tho they can have no Scholars; because 'tis difficult to persuade him who desires to Enrich himself, that he must first become Poor.

But we have already writ sufficiently on this Topick to the Chymists, and therefore shall say no more on this Occasion, only commend your Prudence, in burning the Records of their Folly, and preventing the Occasion of your Subjects growing Mad; and as for our Chymists who are mortified on this Account; they should consider 'twas but Justice, that those Books which Treat of Smoke should be committed to the Flames,

LET

LETTER CI.

To Tyrellus.

His Majesty writes to him about a Treatise of his, which he Printed, de Usu Vini in Infirmitate.

YOUR Book *De Usu Vini in Infirmitate*, was very well received in *Parnassus*, by the School of Physicians, who admired the Subtilty of your Arguments, tho they knew they had often been contradicted by Experience.

And we also esteeming the Vivacity of your Parts, were glad to see you obtain so great a Reputation from 'em; but we shall not propose any new Difficulties to you, till we see the Success of your present Opinion. In the mean while, let us advise you not to suffer your Treatise to Travel into *Germany*, where Wine is already as much esteemed as the Physician; for your Opinion being so agreeable to the Inclination of that Country, Patients will soon be induce'd to take no other Recipe.

L E T T E R CII.

To Augustus.

*He is extolled by his Majesty for taking away
all Places of Refuge from Criminals.*

YOUR Resolution to abolish those Places of Refuge, which were the Shelter of Criminals, was so sagacious, that by this Letter we return you thanks for what you have done, exhorting you to make that Law as inviolable, as your Authority is dreadful.

The Immunities of those Places which were Sanctuaries to protect Offenders, began to authorize Crimes, and render the Judges contemptible ; whilst the Murderer mock'd the Appellant, and freed himself from the Power of the Magistrate by touching a Stone or embracing a Statue. 'Tis true some places ought to be privileged in respect to Religion, in imitation of God, who is so ready to pardon : but when these Immunities are abused, they ought to be no longer tolerated by Princes, who being the Vicegerents of God, are equally sacred with the Altar, otherwise the Temple would be fuller of Criminals than Priests.

The Justice of the World, which is the Image of the Wisdom of God, is so inseparable from Sanctity, that there is no Offending the one, without Violating the other; wherefore the Acts of Justice should be as much observed as those of Religion, which ought not to serve for a Shelter to Murderers; and tho Compassion be an excellent Virtue, it should not destroy Justice. He who breaks the Laws, offends Religion at the same time; and he who protects the Wicked, destroys both.

For since all the Rigours of Justice are not sufficient to moderate the Sallies of Malice, and deter Mankind from breaking the Laws; no Indemnities ought to be granted to Criminals, because Indulgence is so far from being a proper Motive to correct or amend 'em, that it increases their number.

Q 3 L E T.

L E T T E R CIII.

To **M. Attilius Regulus** the
Roman.

He is Condemned by his Majesty, because being set at Liberty by the Carthaginians, he returned again to Prison to perform his Word.

GREAT was the Laughter in *Parnassus*, when our *Virtuosi* heard the News of your returning to a Prison among the *Carthaginians*, in performance of your Promise, because you could not obtain a Peace from the *Roman Senate*: This was extraordinary a piece of Folly and Madness that you will be Eternally derided; to deceive Enemies on all Occasions is commendable; to deliver ones self out of Prison is Natural, and to return freely thither is a weakness of the Brain never to be Cured. Every Man owes the first Duty to himself, his Country should be serv'd next and his Enemies last. Wherefore to break a Promise where Life lies at Stake, is not a Deceitful but Prudent Action. There is no offending an Enemy unless by Ingratitude, or Infidelity; in other things, break

ing our Promise is a Virtue. But you fearing to be declared a Bankrupt in Honour, have acted more like a Merchant, than a Soldier; without considering, that those are not Actions of Generosity, which are Destructive to our selves: And therefore we shall not receive you into *Parnassus*, as we intimate to you by this present Letter, for we would not have Men persuade themselves that they may be immortaliz'd by their Follies, as well as their Virtues.

L E T T E R C I V.

To the **Turks.**

They are Commended by his Majesty, for not admitting any Lawyers or Advocates into their Courts of Justice.

Since the Lazy part of Mankind have found out a way to set a Price on their Words, since Eloquence being changed into Tautology, is grown Mercenary, and is so Powerful with those who listen to it; you have done Wisely to banish it, especially by removing the Occasion, and the Advocates at the same time; who with the Rhetorical Flourishes (for nothing makes a Man so Eloquent as Gold;) Industriously

dustriously apply themselves to Enchant the Judges, to the infinite Plague and Detriment of their poor Clients, whose Titles are frequently placed upon the Issue of some Foolish Distinction; whilst an *And* or an *Or* determines the Fate of a Family.

We commend your Prudence therefore, in keeping the Crowd of Advocates at a distance from your Courts of Judicature, which renders your Judgments more Expedition, and they must of necessity be more Impartial, whilst they are not confounded with the vain Arts of Oratory, whilst Advocates are not permitted to grow Rich at the Expence of their Clients.

LET

LETTER CV.

To George of Trebizend.

He is Commanded by his Majesty, take that Saying out of Aristotle; Videri potest, non sine Virtute esse Potentia.

THE Esteem we have for your Merit, He was a Native of Candia lived at Rome in the time of Nicholas V. and taught Philosophy there. has oblig'd us to Honour you with our Commands in this Letter; we would have you expunge this Saying out of *Aristotle: Videri potest, non sine Virtute esse Potentia*; for the great Friendship and Familiarity betwixt you, may easily persuade him to it without Disgust: but if you find him obstinate, be pleased to go to our Secretary, who by our Commission will give you a Catalogue of Princes to shew him, who with Impiety alone, have sustain'd the Power they unlawfully Usurp'd.

LET.

LETTER CVI.

To *Francis the First, of France.*

He is Commended by his Majesty, because he advised Henry the Second his Successor, to keep Great Persons, and such as were next in Succession, at distance from the Crown.

TH^{O'} Fame has not divulg'd your Prudence to all the World, yet we have had no small Esteem for it; we highly applaud the Counsel you give to Henry the Second, your Successor, to keep a Great Persons, and the next in Succession at a distance from the Crown. The Law of Monarchy, which admits of no other Maxim but Indivisibility, is so far from allowing any Companions, that cannot endure even the Sight of those who are any ways ally'd to it. The Appetite of Dominion, and the Repugnance to Subjection, inseparable Passions of humane Nature, ought never to be supported otherwise than Excessive; and he, who has observed, That to obtain a Kingdom, the Laws of our Country, Reason, Nature, and Affinity, have all been violated, can have no other Opinion:

'tis impossible, that a Mind, tho' never so well compos'd, should be void of Ambition in the midst of Authority; and be satisfied with Much, without aspiring to All. And because Pretension is the highest Step, and the most efficacious Spur to Essays of this Nature, a Prince should be careful to keep his nearest Relations, and Pretenders, at a distance; not esteeming 'em Friends, but Rivals and Competitors. He who pretends to all, cannot be content with much; and to him that aspires at all, much seems but little; and little, nothing. Wherefore Discretion can never entirely subdue Impatience, but it will always hazard the present Possession, in order to obtain what it desired. In short, the nearest to the Crown ought to be most suspected. And those Princes do wisely, who put 'em in such a Condition, as not to fear their Treachery when present, nor to have them Rivals at a distance. The greatest Consideration Princes ought to have, is to secure teemselves in Dominion; in which they can never be safe, unless when alone; nor ever tread firm, but when they walk upon the Heads of their over-crown Subjects: For Confidence in them were foolish and vain, and Goodness, Injustice to themselves.

LET-

L E T T E R C V I I.

To Salvius Julianus.

He is Commanded by his Majesty, to correct his Saying, on the Customs of Cities.

*He was a
Famous
Lawyer, in
the time of
Adrian
and Anto-
ninus
Pius.*

ABSOLUTE and General Sayings are always fallacious, and you very well know, how many things have been written upon the imaginary Foundation of Truth, which have contradicted Experience, and clash'd with the daily Practice of the World: Therefore we command you to Correct this your Saying; *Omnes civitates consuetudines Romæ sequi debere, quia est caput orbis*: For there is no City so well Regulated, but it has several Customs which are not to be imitated.

L E T.

LETTER CVIII.

To the Alchymists.

*His Majesty gives 'em some Advice, as to
their Profession.*

TH O' there be no Vice more odious,
nor any Distemper more incurable
than Obstinacy, tho' the Disease of
obstinate Persons is unworthy of any
Compassion, because it admits of no Cure;
yet out of our superabundant Compassion,
we have often endeavour'd, to no purpose,
to persuade you, by evident Reasons, to quit
this Folly; but Reasons are vain, where
Examples are of no Effect.

However, we cannot omit giving you
another Caution; assuring you, that if
you leave not off playing the Mad-Men,
with your Lembicks, distilling nothing but
Vanity, by the long, and unextinguishable
Fire of Hope, instead of Enriching your
selves, you will become as ragged and
miserable as the rest of your Profession;
who suffering themselves to be allured by
one Operation, and transported by Co-
vetousness beyond the Bounds of Reason,
instead of acquiring much, have lost all;
being contented to part with their Sub-
stance

stance, rather than their Opinion: Therefore we are willing, as the last of our Admonitions, to advise you, that the true Secret of Alchymy is only to be met with amongst Princes, and never can come to the Knowledge of Private Persons, tho' the Operations of it are manifest. Be quiet therefore, and desist from this Vanity; for Princes only have the Power of Changing all Metals into Gold or Silver; and Multiplying Gold in the Mint, with their Taxes and Imposts, the sole Operation, and Infallible Experience of True Alchymy.

LETTER CVIII.

To Philip of Macedon.

He is Commended by his Majesty, for the Artifices he used, to make himself Master of Greece.

SINCE the Desire of Dominion, which is greater than all others, is inseparable from Humane Nature, and it can neither be prevented nor govern'd, we are not willing to enlarge upon the Rules of Moderation, knowing that they are more

more easily read, than observed; and that even they who teach 'em, know not how to put 'em in practice; whether it be the Impulse of Nature, the Violence of the Object, or the Vivacity of the Spirit, which is never satisfied with one Part of Dominion, but aspiring higher, desires to govern all, to take away the fear of being subject to any. We therefore commend the Artifice you made use of, to render your self Master of Greece, by keeping up the Divisions, fomenting the Quarrels and Competitions of the chief Cities, by assisting the weakest Party, in order to be Master of the stronger. There is no Method so secure and easie to subdue a People, as Division. Whilst he who Rules one Part, under pretence of Defending it, and Conquers the other with an appearance of Justice, remains Master of 'em both. He who is well vers'd in the Art of sowing Division, needs no other Means to make himself Absolute; for to tame a Free People, you must first defend their Liberties, to conceal the Slavery you would impose on 'em; and employ Arms against one Part, that you may be able to Fetter the other. But that those whom you seem to defend, may not perceive the Cheat, nor the Part offended the Artifice, and both unite for their own
Pre-

Preservation. It is necessary to be always in the Middle, and not to give them Time or Opportunity to Reflect, by constantly improving the Occasions of Mischief, and not suffering Revenge to grow cool. He who assists one Part, ought not to let it gain any Advantage, by depressing its Adversary; but to oppress both Sides equally, to deprive them both of their Force and Liberty together; but above all other things, to avoid bringing any Foreign Forces into the Country; which approaching the State that labour'd under Intestine Commotions, have often render'd it considerate, and been the Occasion of that Unity, which nothing but an Invasion could have produced. And therefore they have acted imprudently, and found themselves deceiv'd, who have endeavour'd to enter an Enemy's Country with Sword in Hand, when they were divided amongst themselves. For the safest way is, to foment Discord and Division at a distance, till both Parties are so weaken'd, as not to be able to defend themselves against Invasion.

LET-

LETTER CIX.

To Historians.

His Majesty gives them an Admonition.

THE Business of writing History, is an Enterprize which is highly commended by us, when the Subject agrees with the Title; that is to say, when the Account is sincere; for it should be the exact Portraiture of Former Times, and we are glad to see the Labours of our Learned Men eterniz'd, that Posterity may not be impos'd on by Fables, instead of Histories. We are sensible that all Historians, not excepting even the best, (whether it hath proceeded from the Necessity of the Times, or Fear of Authority) have never been entirely true; as amongst the Grecians, *Thucydides, Xenophon, Polybius*; besides *Stobæus, Pausanias*, and others, who have acted and writ at the same time; amongst the *Latins, Livius, Sallustius, Tacitus, Cæsar, Ammianus, Paulus Jovius*; amongst the *Italians, Francis Guicciardin, Henry D'Avila*; amongst the *English, Stow, Speed, Baker, Daniel, and Trussel*, and some few others.

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Wherefore since 'tis impossible to prevent all Impartiality, we will allow Authors to be bias'd sometimes by Affection, provided they do not become Mercenary; upon Penalty of having their Writings condemned to perpetual Infamy.

L E T T E R CX.

To Princes.

They are Advised by his Majesty, not to suffer themselves to be subjected to the Tyranny of Women.

SINCE 'tis possible for the Female Sex, either by Beauty or Artifice, to obtain the Ascendant over the wisest Men, and deprive them of their Understanding; whilst not considering the Danger they were in, they have lost their Liberty, Reason, Dominion, and Life. We remind you of the Danger, advising you, not to suffer your selves to be seduced by the Beauty or Snares of Women, that being ignorant of your own Slavery, you may not exercise Tyranny on others; by remembering the Saying of our Beloved *Aristotle*, who, not distinguishing the Government of Women from

from that of Men, grown effeminate, said,
*Quid interest an Fæminæ gubernent, an qui
 gubernant, gubernentur à Fæminis?*

L E T T E R C X I.

To Brasida.

*He is Reprehended by his Majesty for a Saying
 of his, upon Princes.*

A Sentence of yours was brought hither to *Parnassus*, upon which our Politicians had a long Dispute; and first with Reasons, then by Examples, they proved it to be manifestly false, fitter for the Generosity of Princes, than their Preservation. This is the Saying, *Iis qui in dignitate sunt, turpius fraude honestâ circumvenire, aut lædere, quàm vi apertâ.* Many things are agreeable to Reason, which are contrary to Experience; and therefore so many Maxims have been written, which never were practis'd. The too General Maxims of State, are properer for Theory than Action; for Accidents have shewn 'em to be impracticable in Time of Necessity: Remedies unseasonably apply'd, are so far from easing, that they oppress

R 2 Nature;

Nature; nor can the same Medicine agree with all Constitutions, unless some Ingredient be added, to correct or equalise the Nature of it, according to the Circumstances of Place and Time. You have writ a Lesson for Princes, which is more proper to Read than to Practice, for you have had more regard to Ornament than Necessity, to Appearance than real Urgency, to Virtue than Policy, and to Generosity than Security. You forgot, that Virtue tho always Charming is not always Secure, and the Exercise of it sometimes is not expedient tho commendable. 'Tis true, Princes should not use Fraud, so long as they can employ Force, and that it is a mark of Infamy to deceive in order to offend, when they may offend without deceiving; Deceit being the Vice of Common People, and unworthy of the Person of a Prince, whose Faith, Justice, and Truth should be bare-fac'd: But since the Rigour of extraordinary Virtue, is more Ornamental than Necessary, more Dangerous than Profitable, it ought to be laid aside, and only lodg'd in the Tongue; for it more concerns the Prince, that the Action be Good, than that the Maxim be Honourable; he ought to square his Practice according to his Urgencies, rather than by any Learned Notions. Authority is not always a Shield
against

against Force, for many not fearing Force, have made a Jest of Authority. Therefore a Prince does wisely sometimes to secure it by Fraud, and make use of Artifice to hide his Design; because Revenge cannot be accomplished without Dissimulation, and some have found it necessary to prefer those whom they desired to Destroy; for the Revenge is equal if the Offender be hang'd, whether the Execution was done by a Golden or Hempen Noose, whether he dyed Privately or in Pomp.

No Punishments are more secure than those that are Private; and tho Princes should as much consider Example as Chastisement, yet when Punishment is more necessary than Example; when open Punishment were dangerous, 'tis better the stroke should be Secret, and afterwards Proclaimed over his Ashes who is Punished. Recant your Opinion therefore, considering the necessity Princes have to make use of Artifices against Traytors, and for the future leave off Celebrating those Virtues, which are not so Advantageous as Com-mendable.

LETTER CXII.

To Euripides.

His Majesty admits of his Excuse, for speaking Ill of the Female Sex in his Tragedies.

YOUR Reasons, which are much stronger than the Accusations brought against you, have been very Satisfactory to us; for we firmly believe, that you writ Ill of the Female Sex, not out of any Passion, Revenge, or Malice, but because generally speaking, 'tis impossible to say any thing that's Good of 'em.

Indeed, had you profess'd your self an open Satyrist of their Failings; your Rage might well have been thought the Effect of Injustice, Malice, or some Personal Pique.

But granting it was so, yet when our *Literati* have no other way of venting their Passion but by Writing, we are unwilling to deprive 'em of the Exercise of their Pen, that they may be respected by great Persons in spite of their Poverty; and render'd as terrible by their Pen, as the Heroes and Braves are by their Swords, and that Women to escape perpetual Infamy, may endeavour to gain the Affection

of the *Literati*, and oblige 'em to speak well of their Sex out of Gratitude.

LETTER CXIII.

To *Pliny*.

He is Commended by his Majesty, for this Saying, Decipere, pro Moribus Temporum, Prudentia est.

YOUR Saying was so much commended in our presence, by the most experienc'd *Virtuosi*, that we being well satisfi'd with their Reasons, thought fit to honour you with this Letter. We do not believe that you design'd to teach Deceit, or countenance Fraud, the greatest Enemies to Humane Society; which destroy Friendship, render Favours suspected, and Oaths dubious: But we suppose, your Saying only relates to the World, as it is now corrupted and deprav'd; Virtue being sometimes as dangerous and prejudicial as Vice. Plain-dealing is the fairest Possession that can be enjoy'd, and the most precious Virtue that can be exercis'd: As Truth, which is the Mother of it, is the only Glory, and the most certain and solid Foundation of Humane Actions. But

since 'tis become a dangerous Quality, since 'tis grown so much out of Fashion, it should not be practised unseasonably. Mankind being govern'd by Interest, without respect to Reason or Humanity, when they have once transgress'd the Bounds of Innocence, steer all their Actions by Cunning; taking it for granted, that they can meet with nothing but her Daughter Fraud; and therefore ought not to make use of Sincerity. Whence it is equally necessary and prudent, to attack Fraud with Deceit, and Perfidiousness with Malice. And since Humane Understanding is so corrupt, it abstains not from the most horrid Crimes, since it is become familiar with Vice, Reason hath lost its force, Virtue is gone astray, and Truth remains without a Guard. Since Covetousness has put an end to Friendship, Pretension to Brotherhood, and Passion to Faith; since the Father is not secure of his Son, the Husband in the Arms of his Wife, nor the Benefactor in the Bosom of his Creature; since Innocence and Sanctity are not to be met with, even in Temples; it would be an incorrigible piece of Folly, and brutish Imprudence, to expose our selves to his Snares, who is plotting our Destruction; or to imagine the Man is sincere, who has been detected of Treachery.

Treachery ; because Friends cannot be distinguish'd from Traitors, nor Enemies from Flatterers ; and some have poison'd their Lips , to render their Kisses mortal.

Therefore , many who have practis'd the Virtue of Sincerity and Plain-Dealing, either Naturally or by Ostentation, meeting with no Return for their Kindness, but Ingratitude ; Treachery for Confidence ; Perfidiousness for Goodness, and Deceit for Love ; have grown sensible of the Necessity of Deceiving : And because the most Sincere and Candid are first betray'd , the Crafty , understanding the Humour of the Age, can the Ruine that is design'd for 'em.

LETTER CXVI.

To Thucydides.

He is Commended by his Majesty, for making an Anniversary Panegyrick on those who Dy'd for the Service of the Country.

'TIS an excellent and laudable piece of Policy, yearly to celebrate their Memories, who have Dy'd in War for the Service of their Country ; wherefore you have done wisely, to order the Virtues of
Pericles

Pericles to be commemorated by the most Famous *Atilius*; since nothing can so readily dispose the living to lay down their Lives, as this Artifice of making Panegyricks on those who are already dead. This is the only way to render Death desirable; whilst Ambition gaining the Ascendant over the Hearts of Men, teaches 'em to despise Danger, and dye with Satisfaction. The Desire of Glory has sometimes made the greatest Cowards valiant; and they who have been afraid of an Enterprize when alone, in the presence of many Witnesses have flung themselves headlong to embrace it; Ruine not seeming dreadful, when attended with Spectators and Applause.

Wherefore we highly applaud your Artifice, whereby you persuade the Ignorant that they live in their Sepulchres, and gain Eternal Glory by an Honourable Death; which they chearfully embrace for the Service of others; forgetting that dead Carcasses have no sense to enjoy the Applause of Posterity; who after they have celebrated their Courage, make a Jest of their Folly: For Smoaky and Imaginary Vanities are only enjoy'd on this side the Grave.

L E T-

LETTER CXV.

To **Strabo.**

He is Commended by his Majesty, because he judged the Enterprizes of the Amazons to be only so many Fables, and that he doubted much of those of Alexander.

BECAUSE the Judgment you pass'd upon the *Amazons*, and your Doubts about *Alexander*, were commended by several of our *Literati*, we honour you with this Letter, to acquaint you with the Applause you obtain'd in *Parnassus*, from all those who being well instructed in the Affairs of the World, are of the same Opinion with your self. The Female Sex however are infinitely oblig'd to the Inventors of those Fables, since he recorded them amongst Histories, when they ought rather to have been rank'd with the *Spanish Romances*, in which the smallest Enterprizes are full of Prodigies; since their Affection transported 'em to exalt that Sex, at the Expence of their own Reputations, by imposing on Posterity at first with Probability, in order to make room for the Wonders that follow'd, and have been greedily swallow'd by the unthinking part
of

of Mankind. We are much disturb'd, to see the World should be so foolish, as not to distinguish Fables from Histories; that they should pay so implicit an Obedience to Tradition, as to believe an Author's Writings, because Antiquity has been impos'd on. Many Writers, consulting more their own Reputation, than the Advantage of their Readers, as all Mankind are naturally ambitious of Glory, have apply'd themselves to nothing, but the eternizing of their Works. And because swelling and pompous Subjects are the greatest Ornaments of History, because they raise the greatest Curiosity; they who could not be furnish'd with 'em from Truth, have supply'd the Want with Invention, and interlaced the Account with learn'd Passages, naturally rising from the Subject; by which means they have gain'd a Reputation, and pleas'd the Gust of Mankind; who more naturally admire such things as approach to a Degree of Impossibility, than what they ordinarily meet with. And by this Artifice they have compendiously hit the Mark, when others have vainly labour'd to attain it. Nay even where the true Matter of Fact has been pleasant, various, and abundant, they have done all they could to embellish and enrich it with Additions, to render it
more

more admirable. And from thence it comes to pass, that many give a greater Credit to the Dreams and vain Whimsies of idle Authors, than they do to the Truth of good and solid Writers: Not remembering that Excellent Saying of *Charles* the Second, King of *England*, who declar'd, That he believ'd only two Histories, the Bible in respect to Religion; and *Cæsar's* Commentaries, because he was a Gentleman and scorn'd a Lye.

L E T T E R CXVI.

To **Lewis Sforza**, Duke of Milan.

He is Reprimanded by his Majesty for calling the French into Italy, that they might make themselves Masters of the Kingdom of Naples.

WHen the News, of the Resolution you had taken of Calling in the French into Italy, in order to facilitate their Conquest over the Kingdom of Naples, arrived at *Parnassus*; all our Politicians were so astonished at it, that their wonder created a great Confusion amongst the *Italian* Princes. Excessive Fear puts Men on rash and precipitate Deliberations, and renders 'em

'em insensible of remote Evils, tho the most dangerous.

Your Design was to secure your self in your Dominion, which was surrounded by many Enemies; persuading your self, that foreign Armies, by striking a Terror on all the Princes of *Italy*, who were either your open or suspected Enemies, would deliver you from the impending Danger. But you did not consider, that Reason could not advise you to demand, nor Policy to receive more Forces than you had occasion for; much less to invite a Monarch into your House, who was stronger than your self, whom you could not dismiss without Respect, nor drive away without Danger; and as it is Folly to be enticed by the hopes of large Pensions, so it is a madness to believe him who you cannot oblige to observe his Faith, and deliver up your Dominions to the Discretion of another. A weak Prince has no Alliance more dubious, nor more certain Danger to apprehend than from the Success and Prosperity of a Neighbouring Potentate; since Ambition, Opportunity, and good Fortune, are Temptations not to be restrain'd by Faith.

'Tis much safer to ask Assistance from Equals, than Superiours; and when your Equals are otherwise employ'd, you ought only

only to demand such a number of Forces from a Superiour, as you may easily drive out of your Dominions, for too great a Power instead of assisting, often oppresses an Ally; and were the *French* once Absolute Masters of *Naples*, having nothing left to oppose 'em, they would soon attack *Milan*, and laying aside all other Pretensions, urge the irresistible Title of the Sword. And you will find it had been more for your Advantage, to have the *Spaniards* your Enemies, than the *French* your Friends; for Alliance is soon at an end, when Interest comes to be disputed.

You have brought *Italy* into a Dangerous Condition, and depriv'd your own Dominions of a Barrier; for if the *Neapolitans* being assaulted by the *French*, abandon'd by the *Italians*, and reduced to Despair, should call the *Spaniards* into *Italy* to drive out the *French*, it may possibly happen, that these two foreign Powers, finding themselves at the Head of a People who were their Enemies, being sensible of so fair an Occasion, and their own Advantage, may agree together to drive out the Natives, and divide the Prey between 'em.

And tho Emulation should deprive 'em of the means of Conquering, and Aggrandizing themselves; yet we foresee, that if the *Spaniards* come into *Italy*, and expel the

the *French* thence, they will never find the way out again: so which way soever Event shall determine things, you will still remain in Danger, and therefore we cannot but detest your desperate Resolution, fearing that you will have no time to correct your Error, nor to learn by any other way, this Infallible Maxim of State: that a Prince ought not to ask Assistance from any one that is more Powerful than himself, nor to make use of a foreign Power, superiour to his own, unless it be at a great distance from his Dominions.

LETTER CXVII.

To *Justus Lipsius*.

He is Ordered by his Majesty to retract his Saying; Qui non fallit, non fallitur.

Y Our Saying, *Qui non fallit, non fallitur*, much surpriz'd all the *Literati* in *Parnassus*, when it was Publish'd by your Friends, who expected it would have met with the usual Applause, which is given to your Elaborate Pieces. But finding it contradictory to Practice, it was ascribed to your Integrity; wherefore to prevent being derided, we advise you to recant it,

re-

remembring, that the Rules of Reason are not agreeable, nor conformable to those of Malice; that Sentences are pleasant to read, but not to be practis'd; since Humane Craft or Sagacity breaks thro' Order, and renders all Rules fallacious. For certainly, not to be deceiv'd, we must deceive; and he who does not deceive, is the first that is cheated.

L E T T E R CXVIII.

To **Nabis**, Prince of the **Spartans**.

He is Commended by his Majesty, because he us'd all the Means he could to gain the Affections of the People.

NO small Praise is due to the Diligence you used to gain the Affections of the People, by whose means you have escap'd many Dangers. 'Twas a Policy equally convenient and necessary. For the greatest part of the Prince's Authority, depends on the Commons; and therefore to secure his State, he should make them his Friends; which is an infallible Remedy. When the People are Friends to the Prince, Insurrections are but short, and Rebellions soon quell'd;

because the greater Heads will be overcome by the lesser, who are infinitely more numerous. He who is not belov'd by the People, and has permitted the Nobility to grow upon the Miseries of the Commons, has been guilty of a Fatal Error in State, and will find, that Force entirely depends on the Multitude; who being once transported with Fury, admit of no Controul; and to shew their Love or Hatred to their Prince, fall always into Excess. There are no Fortresses more invincible, than the Breasts of Subjects fortify'd with Love; nor is there any more excellent Antidote against Rebellion, or effectual Method to preserve Fidelity. And because the Common People are usually Enemies to the Nobility, the Prince ought to make his Advantage of that Occasion, by dispensing his Favours equally, and fomenting their Differences; which if rightly manag'd, may render him Absolute. But to preserve the Friendship of the People, and to secure himself against their Instability, he should take care above all other things, to make them abound with Plenty of Victuals, but to balance it with the Want of Liberty: Because the People never love the Prince more, than when their Bellies are full; and never think of Change so little, as when

when they have no Occasion to be Insolent, nor Conveniency to Revolt. Therefore you have done wisely, to observe so profitable a piece of Policy, and we advise you never to forget it; it being certain, that a Prince who is belov'd by his People, is always secure in his State; and when he has lost it by Violence, may easily recover it by the Love of his Subjects.

*But he wd
put to
Death, for
his Tyranny*

LETTER CXIX.

To Quintus Curtius Rufus.

He is Commanded by his Majesty, to lay aside a Saying in his History.

SINCE by our former Letters we have signified the Affection and Esteem we have of your Merit, we shall not enlarge upon it at present, but only command you to expunge that Saying out of your History, *Nulla quæsitæ, Scelere, diuturna Potentia*. If your Book be nothing else but one continued Relation of Warlike Actions, perform'd by a Captain equally proud and fortunate, and subject to no Law but that of Victory; if Injustice is not distinguish'd from Wicked-

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ness,

ness, in the opposite Kind it has to Vertue; it did not belong to you to concern your self in such an Affair, and defame your Heroe, who had no other Title to make himself Master of the World, but Ambition; nor any other Reason, but Force attended with Fortune. Pray where is the Justice of laying so many Kingdoms waste, only to Lord it over the Stones? But to urge no superfluous Reasons for demonstrating this Truth; if you have the least Scruple left, we desire you to appear at our Court, where our Secretary shall shew you a dozen Monarchs, who have acquir'd and maintain'd Dominions, in absolute Contradiction to your Maxim.

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LETTER CXX.

To Tyrants.

His Majesty Reminds them of a Torment, which is greater than any they have yet invented.

WE need not wonder, that Men should divest themselves of Humanity, to become entirely cruel, and that the most delightful Spectacle to some should be the Destruction of their own Kind; since God makes choice of 'em to scourge the corrupted World, while it is not yet reform'd; because their Sins are always greater than their Chastisements. The Torments which you have invented, have been very severe, yet not the greatest: and therefore we remind you, that the most insufferable Torment you can inflict on any Man, is to command him to go to Law, especially in *England*; where, thro' the Abundance of Magistrates, the Easiness of Appeals, the Covetousness of Lawyers, and sometimes the Ignorance of the Juries; no Torment can be more severe, or more painful than this. And we are of Opinion, if the Devil has not this Plague, amongst the rest, to punish the Damn'd with, the Torments of Hell are not intolerable.

LETTER CXXI.

To C. Crispus Sallustius.

He is Blamed by his Majesty, because in his History of Catiline, he omitted the praise of Cicero his Enemy.

WE cannot but condemn your Partiality to Cicero, which you have shewn in the History of *Catilin*; a Passion, which discovering your Envious and Malignant Disposition, has very much lessen'd the Merit of your Learning, for which you are reckon'd among the best Historians. 'Tis true, Cicero is your Enemy, and there is no Obligation to be good to Enemies; but there is a particular Duty incumbent on an Historian to speak truth, for to conceal it to the Prejudice of any Man's Virtue, betrays Malice. In Republicks 'tis the Act of the worst of Citizens to retain the memory of Injuries, and 'tis cowardly, to revenge ones self with the Pen when it cannot be done by the Sword. And as there is no Action more Generous and Difficult, than pardoning of Enemies, so there is none more Noble, than to speak well of 'em. You would have acquired an extraordinary Reputation, if in compliance

with your Duty, you had said in your History of *Catilines* Conspiracy, that *Marcus Tullius Cicero* received thanks from the Senate, and was Stiled the Father of his Country, a singular Honour due to him only, whose Actions render'd so great a Service to the Republick; and 'twas the more necessary to mention it, because being publicly known, it could not be concealed; and it signified nothing, whether your self or any other Person Recorded it; nor was your Expectation answer'd in omitting it, whilst others made Encomiums on the Action? Truth should never be concealed, especially when manifest, in hopes of burying it; for 'twill always be discovered with the Malice of him who endeavoured to stifle it. Virtue has this Privilege, and Writers this Obligation, That what they would not do for the Person, they should for the Virtue; and it is the Prudence of a Writer to Celebrate the good Actions of his Enemies, that he may not appear to be malicious, and thought an Enemy to the Virtue, as well as the Person. In short, 'tis an Act of Generosity to praise the Virtues of our Enemies, and to speak well of them upon proper Occasions, does not take away the Power of doing them Mischief at another time; nor shall we omit censuring *Cicero* on this Account

likewise, because he refused *Sempronius* a Place amongst the most Famous Orators, tho celebrated by *Plinny* ; as also *Plato* and *Xenophon*, who tho they were Disciples of *Socrates*, yet never mention him ; with all others who for some private Pique , or to prevent eclipsing themselves, have omitted mentioning the greatest Men of their Age.

LETTER CXXII.

To the Egyptians.

They are Commended by his Majesty, because they used to recite the Praises or Faults of their Kings over their dead Bodies, according to their Deserts or Demerits.

YOur Custom of reciting the Praises or Censures of your Kings over their dead Bodies, has pleased us so well, that by this present Letter we resolv'd to signify our Satisfaction, advising you to observe it, for 'twill be of infinite Use for the Instruction of your Princes, and the Government of your People. Tho it were Vanity to Harangue the Ashes of the deceased, who are insensible of every thing, and consequently, value not whether Posterity speak Well or Ill of 'em ; yet 'tis of excel-

excellent Use to persuade the living to set a true value on Reputation, which survives the Grave.

Strong Impressions on the Imagination of Men, have been very advantageous to the World, tho in truth, the Satisfaction for Virtue, or Uneasiness for Vice, which are apprehended after Death, are included in the Portion of Life ; nothing remaining after the Grave but the Carcass, which belongs to the Earth, and the Name which is but Air. Therefore you do wisely to Celebrate the Funerals of your Princes, whose Minds, as they are more naturally disposed, so are they more obliged to desire Immortality, by the means of Noble and Virtuous Actions, that the Solemnity may be a Looking-glass, and a Bridle to the Successors; there being many who abstain in this Life from being wicked, purely to be Register'd after their Death among the Good.

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L E T T E R CXXIII.

To **Cesar Borgia**, Duke *Valentinois*.

He is Commended by his Majesty for mortifying a certain State, in order to secure it to himself, by the Cruelty of a Minister.

BY our former Letters we have condemned your Avarice, Infidelity, and many other Vices, in which you have been instructed by the Precepts and Example of a Person, who ought to have been the Mirrour of Sanctity. But because we respect Actions more than Persons, tho you have no Virtues in you, we shall applaud your Sufficiency, and by this present Letter, commend the Policy you used in mortifying the State of *Romagna*, which was full of Insolent and Factious Men. For tho you had no other Title to that State, but your Ambition; we shall not concern our selves with the Justice, but the manner of acquiring it, since as in Princes, their Ambition is not distinguish'd from the Justice of their Arms, so he who finds a State vacant, does no wrong in gaining the Possession of it, and establishing his Dominion there. 'Twas therefore your
Pru-

dence, tho attended with Cruelty, to mortifie the Pride and Insolence of the Natives by a rigid Minister, keeping your self in the mean while at some small distance, that you might be ready when occasion should require.

There is not so Effectual a Method to oppose the Insolence of Seditious Persons, as extream Rigour, but with this Caution, that it be seasonable, and much more terrible, than prejudicial to the Spectators; that the chastising of a few, may be a Bridle to many, and a Terror to all; but above all things, Severity should not continue long, least the People should Despair; for he who is always on the brink of Ruin, by long Familiarity learns to despise it; and therefore, 'tis necessary that Chastisement and Severity be like Thunder, impetuous, formidable and short. And because he who Executes it, is always odious, tho just; 'tis the wisest Method for a Prince to make use of a Minister who is fit for his purpose, ride him to the necessary Stage, then give him a kick, and turn him out a Grazing; that he may bear the blame of that Rigour and Injustice, which was the Design and Command of the Prince, who ought not to trouble himself about the Means, provided he gain his End. Therefore we shall always praise
your

your Policy in putting *Remirus Orcus* your Minister to Death, after you had made use of him, to persuade the People you had no share in his Cruelty, when afterwards appearing in Person, and exercising that Clemency or Sweetness, now no longer dangerous, you remained secure; and the People satisfied like Children, who leave of Crying after they are whip'd, when they have the satisfaction to see the Rods burnt.

LETTER CXXIV.

To Princes.

They are Advised by his Majesty, not to suffer any Persons to write Histories, but such as are Elected for that purpose by a Publick Commission.

THE Abuse of writing Histories being now grown intolerable, by the counsel of our Learned Men, we resolved to advise you of the Complaints which are made in *Parnassus* about it, and desire you would take care to prevent such Disorders for the future; Authority being necessary, when Admonition cannot avail. This is really a common Damage, not only to the Living, but also to Posterity; 'tis a shame

shame that Princes should suffer Books that are generally stuff'd with Fables, collected from the Extravagancies of the Common People, and the Lyes of the Publick Accounts to be published for Histories; and that every Shop-keeper, should be permitted to write Historian, and pretend to speak of the Secrets of Princes, when 'tis impossible he should know any thing of the matter. For as pure Truth is the Foundation of History, and that Truth is not to be learnt from the Publick Discourses, or by the Gazetts; so neither should those Truths be trifling, but the most Important Secrets, and not taken from the Magazines of Merchants, but the Cabinets of Princes. For if the Composition be defective, either in Design, Discourse, Artifice, Intelligence, or Politick Maxims, which are the true Lights of History, the Author has spent his time in vain. And as the Counsels of Princes are kept secret, and neither can nor ought to be divulg'd by all People; so they themselves ought to chuse some able Person, who is qualified for such an Undertaking, as the *Romans* did, who made it the business of the *Pontifex Maximus*, not allowing others to defile Paper with Impertinent Lyes; for 'tis impossible to write a History, without having free Access to the Cabinets of Princes.

L E T

LETTER CXXV.

To the Thebans.

They are Reprimanded by his Majesty, because after the Death of Epaminondas, they chose Philip of Macedon to be their General.

SO imprudent was that Resolution of choosing *Philip of Macedon* for your Captain-General, that it was detested, not only by our Politicians, but by all the *Literati*, especially by such as were Born in a Free Country. Nothing could have put your Liberty in greater Danger; which is the most essential and important Business of a Republick; which in time of War is never secure; because the Victories obtain'd by her own Generals, are as much to be suspected as the Acquisitions of her Enemies; every Victory may deprive her of her Liberty; because Fortune, Glory, Strength, and Occasion, may push Men upon desperate and irresistible Enterprizes; for there need but small Motives to persuade us to what we are already inclin'd to. So that as a Republick is then most secure, when she has her Members strong and obedient in their own proper Places:

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(like a sound Body, which is always most vigorous, when the Heat is centred within it :) so its Health is doubtful, when the Authority is diverted from the Heart of the Senate, when any Member may rebel against the Body, and by endeavouring to become Master, at last subvert, if not destroy it.

Since therefore 'tis so dangerous for a Republick to delegate her Power to any single Person, which she is oblig'd to do in time of War, she ought to entrust it in the hands of her own Senators, whose Love to their Country can never be alienated; whom Natural Affection will render more faithful than a Stranger. And should the scarcity of able Officers, dispose the Republick to make use of Foreigners; because she is oblig'd to be equally afraid of her own Generals, as of her Enemies, to be as apprehensive of them in the midst of their Triumphs, as when they are Losers: (there being no Faith which may not be violated out of Ambition :) She ought to think herself more secure in moderate Courage, than an extraordinary one, and much safer, when only in a certain Capacity to defend herself, than in a dubious Victory.

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Wherefore you have acted most imprudently to chuse a Foreign Prince for your General; who after he hath got the Victory, finding himself Master of your Liberty, has robbed you of it; and you have well merited so great a Loss; since he who lays his Liberty at the Discretion of another, deserves to lose his Life and Freedom together.

LETTER CXXVI.

To Euripides.

He is Commended by his Majesty, for this Saying; ----- Sapienti Diffidentia, non alia res est utilior Mortalibus.

THERE was no small Applause given to your Sentence, *Sapienti Diffidentia, non alia res est utilior Mortalibus*, in our presence; and we by this Letter likewise commend this Learn'd Instruction. Distrust is absolutely necessary amongst Men, who have no Faith, unless by Necessity; no Religion, but by Custom; nor Friendship, but what is founded on Interest. Wherefore Virtue being useles, Sincerity dangerous, and Treachery familiar, 'tis the most useful piece of Prudence,

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to practise those Arts which may counter-
mine Deceit, especially the Virtue of Dif-
fidence ; for no Man is to be rely'd on,
as daily Experience , and continual Ex-
amples have shewn betwixt Friends,
Brethren , and Relations. And because
Nature once corrupted , is always vici-
ous , subject to Changes , variable in its
Appetites , and unjust in its Actions,
Faith, Loyalty or Virtue, are no more to
be depended on. He who can defend
himself without Assistance, is a Fool to put
Arms in another Man's hands, who may
take away his Life, and seize his Estate.
He who suspects all Mankind, can be de-
ceiv'd by none ; because Distrust keeps
Treachery at a distance : And Virtue
being no sufficient Defence against Vice,
it is not safe to exercise it always ; Truth
should always remain in the Heart, but
not in the Mouth ; for Confidence is dan-
gerous, when it interferes with his Advan-
tage who receive it ; and a Secret should
never be trusted with any Man, when 'tis
not more for his Interest to conceal ,
than divulge it. Nothing but Honour,
Faith, and experienc'd Constancy, should
be a sufficient Foundation for Friendship ;
since Interest has often destroy'd Friend-
ship, broke Faith, and put an end to Con-
stancy. We should confide therefore only

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in our selves, and trust our Friends with our Lives, rather than our Effects.

LETTER CXXVII.

To Euripides.

He is Commanded by his Majesty to lay aside this his Saying, Munimen Aulæ, sunt Regii Filii.

THIS your Saying, *Munimen Aulæ, sunt Regii Filii*, has been found so false, by the most diligent Observers of Humane Actions, that we are forced to command you to lay it aside; tho' the Resolution be attended with no small Mortification to our selves, since we desire the Actions of Men should be conformable to the Prudent Sayings of our *Literati*; tho' we find our selves obliged to act quite contrary; to the end that our *Virtuosi* may not be thought Fools, for saying Things which are opposite to Practice. You have judg'd rightly, in saying, *Munimen Aulæ, sunt Regii Filii*; since there is nothing can more secure the Succession, and preserve the State from Foreign Invasions, than Plenty of Royal Issue, and continuing the Principality in the Blood and Family, which is esteem'd and respected by the People their Subjects, with Love

Love and Veneration, that are deeply rooted in their Hearts : For all People had rather serve their own Natural Prince, than a Foreigner. Besides, no State being more exposed to Civil Wars, Foreign Invasions, Commotions, Rebellions, Dangers, and Ruine ; than that, where the Royal Line failing, and many Pretenders appearing, a Successor is long sought for ; whilst the People are in Dispute, whose Hands they should put themselves in. When the Pretenders are many, infinite Confusions presently arise ; And therefore generally speaking, the Basis of Empire, is the Certainty of Succession : Yet since it is possible that Confusions may arise, even when the Successors are many, thro' an Ambition of Reigning, which admits of no other Consideration ; your Saying cannot be judg'd generally true, without some Exception. For not to remind you, that Sons being impatient of a quiet Subjection, have attempted against their own Fathers ; that Nephews have expell'd their Uncles, and Uncles their Nephews ; we shall only touch upon the more frequent Dissentions that have been betwixt Brethren : Since the second, or youngest, whom Chance postpon'd, thinking his Pretensions as good as the eldest's, has not been willing to yield up the Dominion, if he could find the Means to retain it.

Whence Fierce and Bloody Wars have arose, to the great Damage, often to the Ruin of the State ; and therefore the greatest Politicians, Directors of Supreme Monarchies, seeing Danger arise, where Security is commonly placed, have learn'd to free themselves from Danger, by retaining one only Person for a Successor, and defending him from the attempts of his Relations ; keeping them in a Place, from whence they cannot find the means to approach him.

L E T T E R CXXVIII.

To Eufemus.

He is Commanded by his Majesty, to lay aside his Maxim ; Nihil injustum, quod fructuosum.

SO wicked is your Maxim, *Nihil injustum, quod fructuosum*, that we command you to lay it aside ; tho' we know it may displease many of those Politicians, whose Notions are wholly grounded on that detestable Sentence. Were all Men followers of this Maxim, they would be worse than Wolves, and the World become a Chaos of Confusion ; nor is it fit for the Interest of Princes who practice it, that private Persons should be acquainted with their Principles.

L E T

LETTER CXXIX.

To Seneca.

His Majesty admits his Reasons, for making a Speech in favour of an Undertaker, who desired to gain an Estate by the Dead.

YOur wonderful Judgment in all things has been esteemed by us, and your Speech in favour of the Undertaker, against the *Athenian*, who had judged him worthy of severe Punishment, has been extremely commended. The desire of Gain is so Natural and Intense, that it never leaves room for Reflection on the Damage of our Neighbour; and there are but few that concern themselves who loses, provided they may win, from whence have arisen Usuries, Thefts, Robberies and Murthers.

But since it is evident, that the whole World is governed by Interest, 'twere needless to discourse more on that Point, and you have done well to get the Undertaker cleared; knowing that when Interest is at Stake, the Desire of Death happens not only among Strangers, but even amongst the nearest Relations; wherefore you have rightly concluded, that if all Men were to be chastised for such a Crime; *magna pars hominum Damnanda esset.*

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L E T T E R. CXXX.

To **Flavius Josephus** *the Jew.*

He is Rebuked by his Majesty for omitting several things in his History.

THE Elegance and Sweetness of your Style, has been much commended by us and our *Literati* ; but your Merit of has been much clouded by our Criticks, especially *Leo di Castro*, who has accused you of concealing, or omitting many things, not only to the Prejudice of Truth, but even to that of Religion. We know very well, that in writing Histories out of Ambition, that they might come to the Hands of the *Roman* Princes and learned Men ; you have recorded things which are Credible, rather than True ; concealing Miracles to avoid Opposition, and gain Applause ; but you did not consider the Duty you had to serve Truth, rather than humour your own Inclination ; that it was infamous to betray Religion, in complaisance to the Readers Infidelity ; for he who knows there is a God, believes he does not act like Man : wherefore to him those things are but common, which seem impossibilities to us ; and yet it is a Sacrilegious piece of Folly to be ashamed of relating

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Miracles, to prevent some few wicked Persons from deriding 'em. You therefore have lost much of that Merit which you acquired by the clearness of your Composition, and Sweetness of Language, by the Injury you have done to Piety; whence to prevent being in an Error, you have shewed your self unjust.

L E T T E R CXXXI.

To *Spurina* the Tuscan.

He is Blamed by his Majesty for Disfiguring his Face, that he might not Charm the Ladies.

YOur foolish Act of Disfiguring your Face, that you might not please the Women, has been a Pleasant Entertainment to all the *Literati* in *Parnassus*; who after several Opinions, concluded, that your end was thereby to Immortalize your self, by leaving an Example of severe Continence, and unheard of Severity against the Senses: and no doubt your Design had taken, provided there had been a Temple, in which the Memories of Mad-men were eternized. Suppose you had pleas'd the Women, where was the Crime? we grant you there was Danger in it; but if you had not a Breast to resist the Temptations
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and Allurements of that Deceitful Sex, if you had not the Courage to shew the singular Virtue of Continence even in the Face of Luxury, you should have shunned the Occasion without offending Nature, and defacing the Image of the Almighty, as if he had erred in making you Handsom, since by abhorring to be so, you shew'd your self unworthy of Beauty. The Beaux's who spend half the Day to deck themselves out for the Ladies, will never hear your Name mentioned with Patience; and will report, that your Folly proceeded from Despair of pleasing the Women, as well as you did the Men.

LETTER CXXXII.

To Anaximenes.

The Reverse of this in Boileau's Epigrams on Cotin is facetious enough, En vain per mille & mille outrages, Mes Ennemis dan leurs outrages, Ont creu me rendre affreux aux yeux de l'Univers,

He is Blamed by his Majesty, because he Published his Book, in the Name of Theopompus, with a design to render him odious to the Lacedemonians and Thebans, against whom he composed it.

GREAT was your Folly in revenging your self of your Enemy *Theopompus*, by Publishing a Book against the *Lacedemonians* and *Thebans* under his Name, with a design to expose him to as much Danger as Hatred; whilst imitating his Stile, you endeavoured to make them believe he was the Author. In the Judgment of all our Learned Men, a more foolish Revenge could not have been devised, for there is not a greater nor more glorious Patrimony then Wit, by which instead of Injuring him, you have immortaliz'd his Name.

*Cotin pour decrir mon Stile,
Apris un chemin plu facile :
C'est de m'attribuer ses Verse.*

F I N I S.



